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CHRISTIAN PROGRESS IN BURMA

By

ALEXANDER McLEISH

AJMER, INDIA

(Late Convener of the Survey Committee of the National Christian Council of India, Burma and Ceylon)

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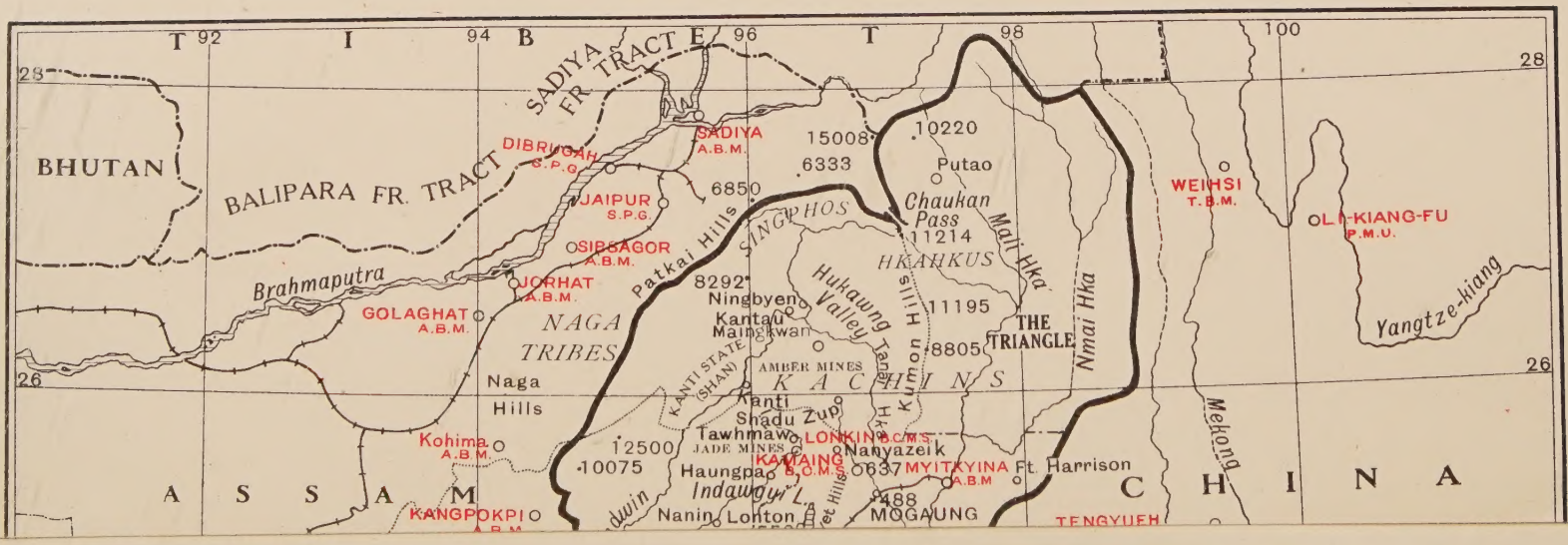
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Tanai
Hkamti Long
Hukawng Hills
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8805
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Ningbyen
Kantau
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KANTI STATE (SHAN)
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K A C H I N S
Kanti
Shadu Zup
Tawhmaw
JADE MINES
LONKIN C.M.S.
Nanyazeik
KAMAING C.M.S.
637
MYITKYINA A.B.M.
Ft. Harrison
Haungpaw
Indawgyi L.
Nanin
Lonton
Ft. Hills
488
MOGAUNG
TENGYUEH
C H I N A
WEIHSI T.B.M.
LI-KIANG-FU P.M.U.
Yangtze-kiang
Mekong
Irrawaddy

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FOREWORD

THE WORLD DOMINION SURVEY SERIES attempts to describe briefly and clearly the situation in various countries of the world as viewed from the standpoint of the Kingdom of God. Twenty-four countries have now been surveyed.

The present Survey is to a large extent a compilation of material obtained when the Editor was Convener of the Survey Committee of the National Christian Council of India, Burma and Ceylon. Statistics were collected for the Burma Christian Council by the Rev. C. E. Olmstead, of the American Methodist Episcopal Church, and a pamphlet, entitled *A Survey of Christian Missions in Burma*, was issued by him in 1926. This has been used in the following Survey.

The method followed by the Rev. W. Sherratt, of the British and Foreign Bible Society, in a paper on " The Occupation of the Field " for the Edinburgh Conference has been followed in the chapter on " The Christian Occupation of Burma To-day." The Rev. W. Sherratt has read the present Survey and has made a number of suggestions which have now been incorporated in it.

Thanks are also due to the Rev. Sidney Gordon, of the Wesleyan Methodist Missionary Society, for carefully reading the manuscript and making a number of valuable corrections and additions.

Grateful acknowledgement is due to Dr. A. H. Henderson and the Rev. J. Herbert Cope, of the American Baptist Burma Mission, whose contributions

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have been incorporated; to the Rev. A. T. Houghton, B.A., of the Bible Churchmen's Missionary Society of the Church of England, who at the request of the Burma Christian Council, has contributed the chapter on the Hukawng Valley and beyond; to Dr. H. Fowler, of Shanghai, for the production of the diagrams and graphs, which set forth clearly some of the aspects of the situation. To many others who by their help and criticism have shown their interest in this Survey, and to the Rev. W. C. B. Purser, of the Society for the Propagation of the Gospel, who has read the proofs and given some valuable suggestions, the Editor desires to express his indebtedness.

The valuable contribution by the Rev. R. Kilgour, D.D., of the British and Foreign Bible Society, on "The Bible in Burma" will be found in Appendix vii.

The Survey is not an official publication of the Council. It has been prepared for the World Dominion Survey Series in order to throw light upon the problems of the Indigenous Church and the need of the unevangelized areas and peoples.

The call of Burma's many races and languages is here presented in order that the Christian public may realize the problems which confront the missionary enterprise and the nature of the great unfinished task in every part of that most interesting land. If it leads to a more intelligent and prayerful interest in the work of the Church in Burma, it will have achieved its purpose.

ALEXANDER McLEISH,
Survey Editor.

April, 1929.

CONTENTS

CHAPTER		PAGE
	FOREWORD	iii
I.	THE LAND AND ITS PEOPLE	7
II.	THE WORK OF THE MISSIONARY SOCIETIES	20
III.	THE WILD FRONTIERS OF THE NORTH	
	(1) The Problem of the Frontiers	34
	(2) The Hukawng Valley and Beyond, by the Rev. A. T. Houghton	36
IV.	PEOPLES AND PROBLEMS OF THE SHAN STATES	
	(1) The Shans and their Neighbours	45
	(2) The Shan States, by the Rev. A. H. Henderson	47
V.	THE CHINS OF THE WESTERN FRONTIER	
	(1) Dawn Among the Chin Hills	53
	(2) Awakening of the Northern Chins, by the Rev. J. H. Cope	55
VI.	CHRISTIAN OCCUPATION OF BURMA TO-DAY	59

APPENDIX

	SUMMARY OF STATISTICS, 1926	83
I.	RACES, LANGUAGES AND POPULATIONS BY RELIGIONS	84
II.	AREAS, POPULATIONS, FOREIGN AND NATIVE WORKERS	85
III.	MISSION AND CHURCH STATISTICS..	89
IV.	RECENT STATISTICS OF THE FOUR PRINCIPAL MISSIONS	90
V.	LANGUAGES AND DIALECTS OF BURMA	95
VI.	COMPARISON OF PROTESTANT AND ROMAN CATHOLIC WORK	96
VII.	THE BIBLE IN BURMA, by the Rev. R. Kilgour, D.D.	97

MAPS AND DIAGRAMS

I.	MAP OF BURMA SHOWING MISSION STATIONS	iii
II.	MAP SHOWING RACE DISTRIBUTION	59
III.	CHART SHOWING NUMBER OF VILLAGES IN WHICH PROTESTANT CHRISTIANS LIVE	64
IV.	DIAGRAM SHOWING PROPORTION OF CHRISTIAN POPULATION OF BURMA	77
V.	DIAGRAM SHOWING CHRISTIAN COMMUNITY OF BURMA	78
VI.	DIAGRAM SHOWING INDIGENOUS AND FOREIGN WORKERS	79
VII.	DIAGRAM SHOWING PERCENTAGE OF EVANGELISTIC, EDUCATIONAL, MEDICAL, ETC., PROTESTANT INDIGENOUS WORKERS	80

CHRISTIAN PROGRESS IN BURMA

CHAPTER I.

The Land and its People

The Silken East.

The land of Burma even more than India has become associated in our minds with the colour and glamour of the East. As Japan contrasts with China, so Burma in our thoughts is contrasted with India. The greater continents are teeming with races who take life more seriously, while in these two smaller countries live people who seem to pass through life amidst laughter and flowers.

Rudyard Kipling has made us familiar with the mystery and beauty of the road to Mandalay, and every traveller in Burma gets the impression of a light-hearted, laughter-loving people who greatly enjoy life, whose women are free and happy, whose children have an ideal existence and whose men folk do not seem to have to work too hard.

On landing at Rangoon from India, it is difficult to realize that one has left India behind. There seem to be Indians everywhere. On the river, on the docks, in the streets, in the hotels, everywhere, in fact, where the visitor is likely to go, there are Indians. A walk will probably take one into the Chinese quarter, from that one may stumble on the Mohammedan quarter, and only gradually will one begin to get in touch with the Burmese people and the real Burma. There are more foreigners than Burmans in Rangoon. A visit to the great Shwe Dagôn Pagoda will, however, at once bring us into the Burmese atmosphere. Truly it is a great temple with its broad flagged spaces and its profusion of gilded buildings, its grotesque figures and its glittering pillars; everywhere are seen the

shaven-headed, yellow-robed priests and the gaily-clad crowds of worshippers carrying offerings of fruits and flowers. It presents a gorgeous picture of Eastern splendour, which is well called "The Silken East," and breathes the spirit of Southern Buddhism.

Rangoon is growing rapidly. Its population increases by thousands every year. The new spirit of nationalism and a growing materialism dominate its outlook.

Everywhere in the Delta region and along the river valleys an abundance of water produces luxuriant growth. Away to the east stretch the great plains and plateaux which reach into China. Yet, strange enough, Burma has been influenced more by India than by China. This, too, in spite of the fact that India is cut off by wide ranges of hills which have always prevented regular communication by land. Tibet and Assam are equally difficult of access. Even Burma's long coast line did not attract much commerce till the time of the British occupation. Nevertheless, it has received its religion and education from India, and to-day it is administratively a Province of the Indian Empire.*

Although thus situated between these two great countries, Burma has retained its independence of action. Neither the feet-binding custom of China nor the caste system of India have taken root here. Like India, ninety per cent. of the population live in villages. There is no overcrowding in this favoured land, for it is only one-tenth as densely populated as Bengal (57 as against 608 to the square mile). Although it is more than two and a half times as large as Great Britain, it has only one-third of the population of the latter. The greatest density of population is found in the south round Rangoon, and in the centre round Mandalay. The northern and western hills and the eastern plains are sparsely populated.

* Modern research has shown that the influence of China has also played a great part in Burmese history, especially in the early and middle periods. There are forty Chinese works and 4,848 *fussicules* in the Rangoon University Library.

Forty per cent. of the population live in the fertile Delta of the Irrawaddy, for the simple reason that fish and rice abound and it is easy to procure a living. The Delta, except for a few months in the year, is hot and damp. On the coast often over two hundred inches of rain fall annually, but this decreases on the inner reaches of the Delta to one hundred inches. The Delta climate thus appears like a continuous rainy season in India. Around Mandalay and in the middle of the Province there is a very definite dry zone: the climate here is like the Indian hot weather. In the hilly country to the west, north and east, the nights are always cold, as in the Indian cold weather.

These climatic zones determine the characteristic vegetation. In the Tenasserim swamps of the south-east mangroves flourish, and the Delta luxuriates in a tropical flora. In the dry zone, euphorbia, cactus and stunted scrub are found, while in the hilly tracts are far-extending forests of valuable trees, including teak, for which Burma is famous, and many varieties of wild fruit trees, among which is the "kilaw" tree, the fruit of which is so largely required for the modern treatment of leprosy. As in North India, some European fruit trees grow well on the hills.

Travelling through Burma, one is struck by the great extent of the forests. They stretch everywhere beyond the riverine and delta regions, and the cultivated areas have been reclaimed from the surrounding forest lands. The great area still covered by these forests is due to the sparsity of the population and the wonderful fertility of the soil. As one ascends the river beyond Mandalay, more labour has to be expended in cultivation, but still no really hard work has to be done; as has been said: "The cultivator tickles the ground and it laughs out a rich harvest."

History.

The early history of Burma belongs mostly to the region of mythology. Although the Burmese language definitely belongs to the Tibetan group, it somewhat

resembles Chinese in that it is monosyllabic and partially tonal, and it has also been affected by Pali from India. An old tradition has it that some of the Kshattriya princes came to Burma by way of Manipur (Assam State) and became kings of the Pyu people. Mon Khmer races followed, and are now represented by the Talaings.

For centuries Talaings and Burmans fought with each other, until finally the two peoples came to be united. The first king over the entire country that we hear of was Anawrata, who reigned about A.D. 1010. Kublai Khan, after conquering China, raided Burma about 1283, when the last king of Pagan, Narasihapadte, was subjugated. The Tartars were bribed to leave Burma about 1301, and were ousted from China by the Ming dynasty in 1368, which in turn was overthrown by the Manchus in 1644. For many years the Manchus lost control of South China, and consequently of Burma, so that not until 1767 do we hear of the Manchus attempting to subdue the country. Their first attempt in 1768 met with complete disaster, but, fearing a second invasion, the Burmese emissaries patched up a peace and made an exchange of presents. Other races, notably the Shans and the Karens, poured down upon the country and occupied areas here and there. All this meant interminable fighting, and the population was kept from growing.

After a long struggle the last Talaing or Pegu dynasty was overthrown by Alompra (Alaungpayā) in 1753, when the Burmese dynasty was founded. Alompra's fourth son, Bodawpra (Bodaw Payā), transferred the capital from Ava to Amarapura in 1783. Wars between Siam and Burma which raged about this time were concluded in a treaty in 1793.

This summary does little justice to the exceptionally continuous historical tradition connected with Burma. From the middle of the eleventh century A.D., when the main body of inscriptions may be said to begin, to the annexation of Upper Burma the historical record is practically unbroken.

A dispute with Great Britain arose in 1795 over Arakan and Chittagong. Later, an attempt to invade India by King Bagyidaw (grandson of King Bodawpra) in 1824 was countered by the occupation of Rangoon by the British. Assam, Arakan and Tenasserim were added to the possessions of Great Britain by treaty in 1825–26, and Rangoon was left to Burmese administration. Troubles at Rangoon, however, led to the British annexation in 1853 of the old Pegu Province of lower Burma. Ten years later a Province of British Burma was formed with Mandalay as the capital and the residence of the commissioner. The king at this period was Mindôn, who reigned for twenty-six years, but his son, King Thibaw (1879), behaved himself so badly that he was deposed in November, 1885. Thus only in the year 1886 was the whole of Upper Burma declared under British rule, which was extended later over unadministered territory to the borders of Tibet and China.

Peoples.

As the meeting place of many races—Aryans, Mongols, Dravidians and others—Burma undoubtedly is unique for so small a country. Apart from Europeans there are over one million foreigners, three million Karens, Shans, Chins, Kachins and others, and nine million Burmans. The Burmese language is the *lingua franca* of the country, although it is computed that there are a hundred and twenty-eight indigenous languages and dialects. The tendency is for the hill peoples, on settling down in more cultivated tracts, to adopt Buddhism and the Burmese language, which language tends to grow at the expense of the others. The Buddhist monastic schools have been a great factor in hastening this process, and so Burma, by such absorption, continues to become increasingly Buddhist.*

* One of the remarkable facts regarding Burma is its high percentage of "literacy." In Burma as a whole 31.7 per cent. of the people are literate.

The largest single group apart from the Burmans is the Karen people. Little is known regarding their origin and remarkable traditions; there is a theory that there was contact with the Nestorian missionaries in China, and they themselves have a tradition that a white brother would eventually come to them from over the sea bringing to them a lost book. This may account for the remarkable way in which they have responded to the appeal of the Christian missionary from the West and to the message of the Bible.

Another group of over a million is made up of Shans, most of whom reside in the Northern and Southern Shan States. They belong to the Tai race of Yunnan and Siam and are mainly agriculturists.

Another large group is the Kachin people. In the Northern Shan States there is a large Kachin village population, and a still unestimated number in the northern areas of Burma, especially in the Hukawng Valley.*

The Chins again account for about three hundred thousand, and are found in the hills and valleys of the mountainous tracts in the west from Arakan northwards.

To these may be added smaller groups such as the Palaung; the Wa who still practise head-hunting; the Padaung noted for the unwieldy brass neck bands worn by their women; the Brè who coil brass rods round their legs and arms; the La'hu, the Akha and many more.†

The immigrant population consists of nearly a million Indians and a small number of Chinese (150,000). Europeans number 8,630, and there is double this number of Anglo-Indians. One half of these are Roman Catholics.

The people in the hills are still so isolated that they remain in a more or less savage state. These hill areas extend in the form of an immense horse-shoe practically from the gulf of Bengal up the

* See Chapter III.

† Fifty-seven different indigenous races and tribes are recorded.

western border, along the north and down the eastern border. Certain unadministered or remote districts are not even recorded in the Census of 1921. The omitted districts are : the Hill District of Arakan ; a large tract in Upper Chindwin ; the northern area of Putao, with the exception of the Hkamti Long Shan States ; and the uncontrolled portion of the Wa States. Only estimates of population were made for the unadministered part of the Pakokku Hill Tracts on the west, for the Somra Tract of Upper Chindwin and for the East Manglün Tract of the Northern Shan States. West, north and east, therefore, there are areas still outside effective Government control. These hills are not easy to move about in, and where valleys have been with difficulty cleared the people tend to settle down oblivious of the outside world, and many have never been out of sight of their native villages. Dialects have developed and strangers are not welcome.

These tribes are, however, being brought into contact with civilization. Several expeditions have gone among them recently and undertakings have been entered into to bring to an end slave-holding, head-hunting and human sacrifice. They no longer use poisoned arrows, and they are beginning to have doubts about the rightness of many of their former practices. They are learning also the use of money, and as a result many traditional ways of primitive life tend to disappear.

Burma is a Province of violent contrasts in climate, country, cultures and peoples.

Religions.

Burma is known as the most picturesque home of Buddhism. While sixty-one per cent. of the population of Ceylon are Buddhists, Burma has a Buddhist population of eight-five per cent. Other faiths in Burma respectively do not exceed five per cent. of the population. The proportions are as follows : Buddhists (84.8) ; Animists (4.5) ; Moslems (3.8) ; Hindus (3.7) ; Christians (2.0) ; Chinese (1.1) ; and

minor religions (0.1).* Buddhism and Animism are strongest in rural areas, while Hinduism, Islam and Christianity are strongest in urban areas.

A description of Buddhism as it exists in text-books gives but little idea of the actual beliefs of the people. Buddhism started from the Hindu pantheistic conception of the universe, and leads men to look to self for deliverance. Human personality is a curse to be got rid of, but as it is "I" which has to get rid of "I," so "I" becomes the centre and goal. Personality is doomed to extinction, morality exists apart from God and a spirit of stoic agnosticism is all the equipment with which men have to face life. Deeds, however, remain and the Hindu doctrine of Karma comes into evidence. Man is declared out of harmony with life and *suffering* becomes the great problem. The solution proposed is really self-assertion: "Be to your own selves your own refuge. By oneself the evil is done, by oneself one is purified." This is to be attained by suppressing all desires: "Those who love nothing and hate nothing have no fetters." To give up hope, to withdraw from the world, to seek repose, becomes the first object of the wise man. While it is pessimistic, yet it is full of pity, but its ethics are too self-centred to lift the cloud of uncertainty, depression and despair which falls upon its devotees. There is no future and on the cessation of all activity and desire release is attained from the misery of existence into the passionless peace of Nirvana: "Those who are free from all desire attain Nirvana." There is no light, no personality, no hope, and, while Buddhists will tell you that they look for Amida Buddha who by love will inspire them, yet

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* The actual figures (1921 Census) do not quite account for the whole population and are estimated as follows:—

Buddhist	11,172,984
Animist	592,822
Moslem	500,592
Hindu	490,857
Christian	257,106
Chinese	146,430
Minor religions ..	8,308

they are helpless in face of the high ideals which Buddha himself entertained. "If one man conquer in battle a thousand times a thousand men, and if another conquer himself, he is the greatest of conquerors." But before that ideal they are helpless, as all men are save those who find all they need in the love of God, the grace of Christ, and the presence and power of His Spirit. So when we are told that "to cease from sin, to get virtue, to cleanse one's own heart—this is the religion of the Buddhas," we have learnt nothing save that Buddhism has no message to give to the man who seeks this ideal.

The tenets of Buddhism are almost nowhere held in their purity in Ceylon, Burma or Siam. Very early it was customary to look on southern Buddhism as distinct from that of the north. Its ritual undoubtedly is simpler than that of Lamaistic Buddhism and keeps nearer to the original teaching of Buddha, in which there is no place for God, but the actual practice of the faith has become greatly mixed with local superstitions and animistic beliefs. The *nat** worship of Burma still survives alongside their Buddhist beliefs. The Burman is a child of nature. He personifies the forces of nature and finds it possible to combine these primitive beliefs with Buddhism. He must still keep on good terms with the hostile forces of nature. He is, therefore, an Animist and a Buddhist at the same time. Yet the Burmese people owe a great deal to Buddhism. It has been mainly instrumental in making a more or less united nation, and it has cared for the education of the people. Every young man must spend some time in a Buddhist brotherhood, and the Buddhist day schools form an effective educational system which has proved a great factor in the process

* The *nats* are spirits representing the essential facts of the universe of which each person must take account, just as he does of gravity, friction, inertia, and fire. *Nats* are found everywhere in village, forest and field. At certain festivals *nat*-possessed women dance. The fear of the *nats* is very real, but it can scarcely be said that there is a *nat* worship with regular priests; it is rather like the ancient fairy-lore of Europe. The propitiation of these spirits forms a substratum of much of the Buddhism of the villages.

of civilizing the hill tribes on the west, north and east of their country. The ethics of Buddhism, however, fall far short in lifting its votaries even to the height of its own ideals.

Burma is still the most criminal province of India.* The impact of Western thought and institutions is breaking down organized Buddhism to-day in many directions. The Buddhist schools, which have done so much good work in the past, fail now to satisfy the aspirations of the people. The Buddhist monks find it difficult to retain their power and prestige before the tide of nationalism and political strife. The prevalent political agitation is devoid of real public spirit. It is more anti-British than pro-Burmese, if by the latter we mean devotion to good and great ideals for the community as a whole. "Buddhism,"† says the Rev. W. C. B. Purser, "with all its high standard of ethics for the individual, is deficient on the side of corporate morality." There is no basis for social service or great industry possible in the atmosphere of Buddhism. It certainly prohibits drunkenness and that is one great gain. As a religion it is not invulnerable. Brahmanism drove it out of India. Mohammedanism has had its conquests amongst the Buddhists. Thus to-day it has entrenched itself in Tibet and the north behind closed doors, and in the south it is coldly incurious to more progressive religions.

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* The report on the administration of criminal justice in Burma for the year 1926 states: "It is regrettable to have to state that there was no diminution in the volume of crime during the year under report (1926). The total number of criminal cases brought before the courts in 1924 was 123,720, and in 1925, 124,414, while in 1926 it reached the stupendous figure of 134,109 cases. Since 1922 there has been a constant tendency for the volume of crime in the Province to increase. The number of criminal cases for ten thousand of the population has increased from 90 in 1922 to 106 in 1926. During the year under report (1926) one person out of every hundred in Burma was brought before the criminal courts on a criminal charge. This is an extremely serious state of affairs which cannot be viewed with equanimity." According to Buddhism all life is sacred and a Buddhist would hesitate to destroy a fly, yet the serious fact remains that over a thousand persons were under trial in 1926 for murder and culpable homicide.

† *International Review of Missions*, October, 1928, p. 656.

The Animist population of nearly six hundred thousand mainly occupies the outlying regions of Burma from Arakan on the north-west along the frontiers of Manipur State, Assam, Tibet, and down the east side along the frontiers of Yunnan, China, to French Indo-China and Siam. They are mainly savage tribes speaking innumerable dialects and having the greatest variety of social and tribal customs. Superstitions and *nat* worship dominate their lives and, while the practice of this most primitive of religions varies in detail, Animism creates the atmosphere of fear in which the people pass their lives. These Chins, Nagas, Kachins, Was and many others, offer a great and mostly untouched field still for the work of missions.

Hinduism is a foreign religion on the soil of Burma. Tamils and Telugus who have immigrated from South India make up a community of half a million and follow more or less the faith of their fathers. Brahmanism, however, does not flourish outside India.

The Chinese who number a hundred and fifty thousand are more of a racial group than a religious one. They are largely atheistic and materialistic in their outlook, but quite a number, possibly by reason of marriage to Buddhist Burmese wives, follow the main religious customs of the Province.

The Mohammedan community of half a million consists of an Indo-Burman group of three indigenous communities, numbering over one hundred thousand, the remainder being those who have migrated from India.

The Census and Christian Progress.

Christianity has made notable progress among many of these races during the last hundred years. A Government Census is compiled every ten years, the last having been taken in 1921. A Missionary Census was completed in 1926.

Before discussing at greater length the present situation revealed by the latest figures, it will complete

this review of the religions of Burma if the main facts of the 1921 Census are mentioned here.

No figures can in any adequate way represent the real impact of Christianity upon the religions and peoples of Burma, but in a certain limited sense we can obtain a view of the general situation, and that is all that is attempted here.

The total Christian community (made up of both Roman Catholic and Protestant Christians from amongst the indigenous races, Indian races, Europeans and Anglo-Indians) numbers 257,106. This community is twice as numerous in urban areas as in rural areas.

It is interesting to see what this figure means. First of all 71,941 are Roman Catholics, leaving 185,165 Protestants. The Baptist community is by far the strongest, being 160,656 as compared with the 20,410 of the Anglican community. Outside these two groups we have only 4,099 to account for as follows: Presbyterian, 1,508; Methodist, 1,424; others, 1,167. It throws still more light on the situation if we ask from what races these Christians are drawn.

Taking the non-Christian races alone, we have the following distribution of Protestants and Roman Catholics :—

	Pro-testants.	Roman Catholics.	Total.
Burma group and Talaings ..	9,046	6,335	15,381
Karen group	141,719	36,506	178,225
Shan, Chin and Kachin races ..	12,332	1,822	14,154
Tamils and Telugus	5,645	14,216	19,861
Other Indians	1,642	2,555	2,741
Others			1,456
	170,384	61,434	231,818

By Protestants and Roman Catholics the greatest work has been done among the Karens. The Roman Catholic work has been relatively more successful among the Burmans than has been that of the Protestant Missions. The latter, however, have been more successful among the smaller indigenous races than among the Burmans.

Turning to the work among the Indian races, the Roman Catholic work amongst the Tamils and Telugus is three times as strong as that of the Protestant Missions.

The Christians of Burma, both Protestant and Roman Catholic, are mostly concentrated in the delta district of the Irrawaddy and its neighbourhood. This is a most significant fact. It is in the delta region, in Upper Tenasserim, Pegu and the Irrawaddy divisions that the Karens mostly live, and this accounts for the large number of Christians. The Chin Hills district shows only 788, the Shan States, 12,027, and the Salween area (including the Karenni States), 10,329. The centre of Burma shows 9,675 and the north 5,870. The coastal areas have 13,919.

The strength of the Christian community among the smaller indigenous races is not shown to be very great, amounting to 4,046 among the Kuki-Chin, 4,551 among the Kachin, 1,026 among the Shan (Tai), 4,434 among the Lolo and 770 among the Mon (Talaings).

CHAPTER II.

The Work of the Missionary Societies

American Baptist Burma Mission.

Imperishably associated with the work of Christian Missions in Burma is the name of Adoniram Judson.

The East India Company were indirectly responsible for the early interest of America in Missions when it prohibited English missionaries sailing direct to India by British boats, thus necessitating their going by way of America. Contact with these missionaries on their way to India led Judson and some others to volunteer for missionary service.

Judson's early efforts to find a field of work led him into a series of adventures, the first of which was his capture by a French privateer while on his way to England. He eventually arrived in London, however, and tried to arrange with the London Missionary Society to send him and his friends out. This seems to have failed.

His offer for missionary service, however, led his own Church to form a missionary society—the now well-known American Board of Commissioners for Foreign Missions—which arranged to start a mission in India. Thus Judson, along with his companions and his young wife, finally arrived in Calcutta and became associated with the famous Dr. Carey, of Serampore.

This led to a change of conviction on the subject of baptism, and he and his wife were immersed at Serampore. Immediately after this the East India Company again unwittingly proved the finger of Providence, for it ordered Judson to leave the country and, after wandering about the East Coast trying

to avoid being captured and sent home, he found himself at Rangoon, where the English Baptists had begun work. He associated himself with that work, then in charge of Felix Carey, a son of Dr. Carey, and was again instrumental in causing the formation of a second American missionary society—the American Baptist Missionary Union (now known as the American Baptist Foreign Mission Society). The American Baptists had heard of his change of views and decided to support him. At this time the English Baptists retired from Rangoon and the work there passed into the hands of the American Baptists.

Judson at once got vigorously to work, learning the language, compiling a grammar and a dictionary, translating the Gospels, writing tracts and running a small printing press. By 1820 there were ten Burmese converts, the first fruits of the thousands which to-day make up the Church of Christ in Burma.

The great trouble of the early days was the treatment meted out to converts. Workers and converts were persecuted and arrested. It is interesting to note that Judson wore a yellow gown in Rangoon to indicate that he was a religious teacher, as were the yellow-gowned Buddhist priests. In Ava, where he went next, he wore a white gown, not desiring to be mistaken for a Buddhist. On the outbreak of war with England, Judson and his fellow missionaries were imprisoned, and for twenty-one months they endured great hardship. Owing to the devotion of his wife and servant, Judson's life was saved.

A treaty was negotiated with the Burmese authorities by the British, in which Judson helped as interpreter. He had hoped that he might be able to have a clause inserted promising religious toleration, but the Burmese Government would not consent to this.

After these experiences, as a result of which his wife died, Judson lived the life of a hermit, retiring from time to time to the jungle to fast and pray, and to translate the Old Testament. He visited America once only after thirty-three years' service. After his

return to Burma he lived a few years and died in 1850.

It is interesting to notice some of Judson's opinions regarding missionary work. He had no great belief in the efficacy of missionary schools as evangelistic agencies. He was opposed to concentrating workers in one place, and he disapproved of missionaries spending their time in ministering to their fellow countrymen. It may be that there is more in these opinions than is superficially apparent, and that his conception of the primary demands of evangelization in a land of villages with their own system of education was not so far wrong.

The work among the Burmans in which Judson was interested has grown steadily if slowly since his day. The Baptist Mission has Burmese work in twelve fields.* The Christian community is slowly increasing. Efforts are steadily being made to keep the Churches independent and self-supporting. "The Churches that give are the ones that grow, but we have scarcely touched the field"—says one missionary. Schools are carried on in many districts, but the Churches are more ready to support evangelists than schools.

Judson himself confined his work to the Burmans, but the Mission had begun work among the Karens as early as 1828, when George D. Boardman baptized Ko Tha Bya, the first convert. It was Mr. Boardman with his colleagues Messrs. Wade and Mason who reduced the Sgaw-Karen language to writing and translated the Bible into it.

It is ninety-six years since George D. Boardman, the pioneer of the Karens, died. To-day there is a great self-supporting missionary Karen Church of sixty thousand members. "Some are in the mountain regions where poverty is oft-times their daily portion; some are in the plains where harvests are sure. Few are rich, but from what they have, be it little or much, God is honoured and the work of His Kingdom

* Rangoon, Pegu, Meiktila, Henzada, Sagaing, Tavoy, Bassein, Thonze, Myingyan, Toungoo, Mandalay and Pyinmana.

strengthened." "Many of them are truly Apostolic; without them frontier service would have perished in its infancy." Altogether, there are eleven* Karen fields and many Churches.

Work is being steadily developed among the Buddhists and Animists of the Shan States. There are four stations in the Southern Shan States. Work among the Buddhist Shans is difficult. "At first the people listened quite attentively, for the story was new. Now it is old, and attention is hard to get and hard to hold, and converts are hard to win. Their religion is both Buddhist and Animist; most of the converts have been from the latter."

The Medical Mission at Namkham, the only station in the Northern Shan States, has grown greatly in recent years. There is a strong hospital staff, two small churches with a hundred and thirty-seven members and five schools.

The work among the Talaings centres round Moulmein, where there are six churches with their own pastors.

Among the Kachins there are seventy centres of work. Schools and evangelistic work are gradually winning the people, of whom about six thousand are under instruction. The district is a wide one, embracing a large part of the districts of Myitkyina, Bhamo and Namkham.

At Haka and Tidim in the Chin Hills there is work among the Northern Chins, while the Southern Chins are being reached from Thayetmyo and Sandoway.†

It will be seen from this brief review that the work of this Mission is very varied and extensive. It has entered into every kind of service for the peoples of Burma, including work for the Chinese and Indian populations. The Judson College at Rangoon is a famous institution, and, in addition, there are thirty-two high schools throughout Burma.

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* Bassein, Rangoon, Toungoo, Tavoy, Mergui, Moulmein, Maubin, Tharrawaddy, Loikaw, Henzada. There are also two stations among the Karens in Siam.

† This work is fully described in Chapter V., p. 53.

In the whole Burma field* this Mission has 206 foreign and 3,199 indigenous workers. The Christian community now numbers about a hundred and seventy thousand, organized into 1,289 churches, over half of which are self-supporting. Out of 874 schools, 660 are self-supporting. Four of the five hospitals in Burma are carried on by the Baptists and twelve out of the fifteen dispensaries. The work of the other Missions appears very small when compared with this great work.

Anglican Mission—Society for the Propagation of the Gospel.

Prior to the second Burmese war of 1853 the Government chaplains had shown interest in mission work. In 1854 educational work was begun in Moulmein. "Some of the civilians"—says the Rev. W. C. B. Purser—"who were interested suggested the Chins of Arakan as a suitable sphere for missionary effort, and, had the suggestion been carried out, it is quite possible that by now there might have been as large a community of Chin Christians connected with the English Church as there are Karens connected with the Baptists."

Educational work, however, largely occupied the attention of the Society for the Propagation of the Gospel, and, under Dr. J. E. Marks, who arrived in 1860, it developed successfully. The first Burmese convert was baptized in 1863. This work in Moulmein was temporarily abandoned in 1872 owing to political troubles.

In 1863 Dr. Marks started a school in Rangoon, which eventually became the present St. John's College.

Dr. Marks also started work in Henzada, Myanoung and Thayetmyo, which began with great promise but, owing to lack of support at home, was left for other Missions to carry on.

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* Including two stations outside Burma whose work extends over the border.

Finally, Dr. Marks started a school at Mandalay which was attended by the king's sons. This work in Upper Burma was again not well followed up by the Mission, and not until the Winchester Brotherhood took it over in 1905 was any substantial progress made. The members of the Brotherhood, led by the Rev. R. S. Fyffe (later Bishop of Rangoon), had an uphill struggle to get the work started again.

Work among the Karens was begun at Toungoo in 1875, in order to help many Christians of the Baptist Mission, who, owing to a schism among them, were drifting back to heathenism. A small Burmese Mission had been started there two years previously.

Fifty years ago the diocese of Rangoon was formed under its first bishop, J. H. Titcomb. He ardently supported the educational work of the Mission. He did much also to revive interest in evangelistic work and consecrated the first Karen church at Toungoo. Owing to the trouble with King Thibaw, the Mission had temporarily to withdraw from Upper Burma, and the work in Lower Burma was meanwhile much strengthened. Work among the Paku tribe south-east of Toungoo was begun in 1888. A number of Karen clergy were ordained. Of the three main Karen tribes the Pwo, the Sgaw and the Brè (or Bway), the work has been among the latter two. The Sgaw language, however, is the one used, and this makes the work among the Brè more difficult. Schismatic movements among the Karens added to the difficulties of the work, notably a travesty of Christianity inaugurated by Koh Pai San, and a schism under Thomas Pellako, a priest whose license had been withdrawn.

The work in Upper Burma was reopened at Mandalay in 1885 under the Rev. J. A. Colbeck, but he died in 1888, and his place was difficult to fill. "A man of exceptionally devout life, his whole soul was devoted to his calling, and in every quarter where he laboured he left the impress of his saintly character."

The Winchester Mission, although it began in 1892, with one worker in Rangoon, later under the

Rev. R. S. Fyffe became the Winchester Brotherhood (1905) and was established at Mandalay. It has successfully revived that work and increased the Burmese and Tamil congregations, re-established the Madaya and Myittha out-stations, and reorganized the school. Work was also begun at Maymyo. In 1909 a community of women was founded.

The divinity school at Kemmendine was established in 1883. In 1887 the Shwebo Mission was opened as a medical station, and has made steady progress.

In 1903 Bishop Knight, the third bishop, was consecrated and had to face the task of reviving the Mission which had been reduced to a low ebb. Eight missionaries only were left, four for Burmese work and four for Karen work, together with sixteen indigenous clergy. Bishop Knight accomplished much, but for health reasons he had to hand over in 1909 to the head of the Winchester Brotherhood, the Rev. R. S. Fyffe. The work now developed in many directions, and was extended among Europeans and Anglo-Indians. Special schools and orphanages exist for the latter.

Work among the Burmans is carried on at Rangoon, Kemmendine, Moulmein, Prome, Toungoo, Mandalay and Shwebo. The educational work centres in St. John's College and St. Mary's High School for Girls, Rangoon. Evangelistic work in the cities is difficult. "Compared with the country folk"—says the Rev. W. C. B. Purser—"the Burmese townspeople are unmannerly and irreligious, and they make little response to the appeal of the Christian missionary. The country folk usually listen and acknowledge the truth of the message, even though they do not intend to follow it; the townspeople will not even listen, except when they think they can show off their own intellectual powers and vanquish the missionary."

"The work of the Church among the Karens has been incomparably more successful than among the Burmans. This is partly owing to the fact that Christianity has given the Karens a written language, and raised them considerably in the scale of civilization.

But it is also due to the remarkable traditions of the race."* The Karen Mission has been largely confined to Toungoo and the hills in its neighbourhood, and to the Delta district. At Toungoo there are both girls' and boys' schools as well as a European school, a catechists' training institute, a printing press and a dispensary. In the hills the Church grows steadily. There is also a growing work among the Talaing Karens in the Delta.

In 1895 Mr. C. R. Torkington began a work among the Chins, which is carried on from Prome and Thayetmyo. Touring is only possible during four months in the year, but there are many Christian communities among the non-Burmanized Chins of the hills. The Chins will either become Buddhist or Christian; it is not likely that they will remain long as they are.

The Society carries on work among the Nicobarese on the island of Car Nicobar and a catechist resides there. Several hundred of the islanders are Christians. So far no permanent missionary has been located there, and the Moslems are striving to win the people.

James Colbeck was the first worker in Rangoon among the Tamil immigrants, and afterwards carried on this work at Moulmein till 1885. Mandalay, Maymyo and Toungoo are also centres of Tamil work.

Work among the Chinese has had many ups and downs, and for its development a missionary who can speak Chinese is needed.

In 1914 the Rev. W. C. B. Purser opened an institution for the blind in Kemmendine, called "The St. Michael's Mission to the Blind." Here an education especially suited to blind children is provided under the leadership of a blind graduate—the Rev. W. H. Jackson.

The Society has 3,363 non-Christian pupils as compared with the 1,654 Christians in its 105 schools. It has thirty-seven foreign workers and 329 indigenous workers. The Christian community numbers 20,474

* *Christian Missions in Burma*—Rev. W. C. B. Purser—p. 164.

and Christians reside in 352 villages. Numbers, however, are but an inadequate way of estimating the devoted work of the Society.

Wesleyan Methodist Missionary Society.

The work of this Mission was begun in 1887 soon after the close of the third Burmese war.

Upper Burma, where for forty years the Mission has worked, is a hard field, and among the Buddhists there has been little progress—" there still appears no sign of any Christward movement in the near future."

" Long centuries of Buddhist teaching have led the Burman to ignore God ; he does not retain Him in his thoughts, and consequently the Christian message does not attract him."* They are unwilling to hear, and resent the approach of any one of themselves who has become Christian. The few who are attracted fear to sacrifice the things of this world and the majority remain indifferent. The wave of Nationalism which has been recently passing over Burma has made the work more difficult still, especially is this so in Mandalay, a centre of the movement and a stronghold of Buddhism.

The main avenue of mission activity has been through its schools. The Boycott associated with the Nationalist movement greatly retarded this work. At Pyawbwe the school has not yet recovered, but all other schools are now flourishing again.

The Wesleyan work among the tribes of the Shan Hills is more promising, notably among the Taungthus and the Palaungs. The response of the Taungthus is hopeful if it could be adequately followed up. The first convert has been baptized. Work has only recently started among the Palaungs and here also the first convert has been baptized.

The first home for lepers in Upper Burma was founded in Mandalay nearly forty years ago. The

* Wesleyan Methodist Missionary Society Report, 1926.

home is connected with the Mission to Lepers, and the senior Wesleyan missionary, residing at Mandalay, acts as honorary superintendent. It is well equipped and cares for about two hundred and fifty lepers and untainted children.

The stations of the Mission are at Mandalay, Pakokku, Monywa, Kyaukse, Salin, Kalaw in the Shan States and Mawlaik (Upper Chindwin).

There are now twenty-three foreign workers and eighty-six indigenous workers. The Christian community numbers 1,241. There are four high schools for boys and four boarding schools for girls, of which one is a high school.

American Methodist Episcopal Church.

The Mission was begun by Bishop J. A. Thoburn, D.D., in 1879, and the Burma Mission Conference was organized twenty-five years ago by Bishop Warne. The Mission works amongst the European and Anglo-Indian communities, the Indians, both Tamil and Telugu, the Burmese and the Chinese. The stations of the Mission are in Rangoon and neighbourhood, and in Pegu, Syriam, Thongwa, Thandaung, Mergui and Twante.

The foreign staff is still small, being in all thirty-five ; the Board of Administration has nine missionary members, of whom three are usually on furlough. There are, however, 140 indigenous workers. The Christian community now numbers 2,659 gathered into ten Churches. During the year 1927–28 about two hundred were added to the Christian community, principally from among the Indian cultivators.

Three of the five district superintendents are now Asiatics, and full responsibility is being placed upon them. " They will have a heavy task "—says the Rev. H. J. Harwood—" Burma has been one of the most indifferent and unresponsive fields for Christian evangelism, and the walls of spiritual lethargy will not collapse through any human agency. One of the difficulties being met with is the fewness of those

who offer for Christian service. Too few are forthcoming to keep the work going forward satisfactorily, much less to supply a growing need."

School work is being carried on vigorously. Already there are two high schools, eight Anglo-Vernacular middle schools and thirteen primary schools. Work among girls especially is being steadily pushed forward.

Bible Churchmen's Missionary Society.

This Society opened work in North Burma in 1924, when the Rev. A. T. Houghton took up work at Mohnyin, six hundred and thirty-six miles north of Rangoon.

The whole of North Burma is practically a virgin field, hence there is a great opportunity for this Mission, not only amongst the Kachins, but amongst the Burmese-speaking Shan-Burmese and the Shans of the district.

The origin of this work is interesting. Mr. Houghton was brought into touch with the Kachins during a term of military service in Burma, and felt clearly called to the unevangelized Kachin districts. After ordination in the Church of England, he, his wife and sister (a trained nurse) settled at Mohnyin, on the Mu Valley line, ninety miles south of Myitkyina, in 1924, under the auspices of the Bible Churchmen's Missionary Society. A dispensary was opened, and already some 16,500 patients have been treated and the country all round opened up by this means to the reception of the message of the Gospel. The work is, of course, still in its infancy, but the first twelve Kachin converts have recently been received into the visible Church by baptism, and it is hoped that these are the beginnings of a great harvest.

During the winter months work is carried on from Hkapra as a base among the Jinghpaw villages in the foothills east of the railway. There are now four workers at Kamaing, engaged in evangelizing a large Jinghpaw area on the borders of the Hukawng Valley, and the first four converts from this district were

baptized last year. Lonkin in the Jade Mines area will soon be opened as an extension from Kamaing. It is situated on the river between Haungpa and Tawhmaw. Two of the Jinghpaw converts are receiving preliminary training this year to fit them as preachers.

Work among the Shan-Burmese began in 1926. The Shan-Burmese are the product of an early mixture of Shans and Burmese, who have developed their own racial characteristics and speak Burmese, except round the Indawgyi Lake, where Shan is mostly spoken. There are now seven missionaries devoting themselves to work among this people at Mohnyin and Indaw. Indaw is the first railway station south of the junction at Katha. Three missionaries are stationed at Bilunyo from which centre work is carried on among the Shans. The original number of three workers has increased to twenty.

The work of other Missions may be briefly mentioned.

The *Lakher Pioneer Mission* has its headquarters in Assam, but reaches the Kumi and Pachypi tribes of the hill district of Arakan and the Shandoo tribes of the Chin Hills, but there is no resident European worker in Burmese territory. Mr. R. A. Lorrain resides at Sherkor in Assam.

The activities of the *Salvation Army* in Burma are young. There is rescue work in Rangoon; a successful work is being carried on among young Burmese prisoners; there is also a soldiers' home at Maymyo. Work has also been started at Mandalay. There are about eighteen European officers.

The *Seventh-Day Adventists* reside in five districts: three workers are at Henzada; Meiktila has five; at Ahlone, Rangoon, there are seven; at Taikgyi, Insein, two; and at Kamamaung, Salween district, four.

Among the Societies and Associations which work in co-operation with the Missions are:—

The British and Foreign Bible Society.

The American Bible Society (working with the American Baptist Burma Mission).

The Christian Literature Society.
The Young Men's Christian Association.
The Young Women's Christian Association.

These all have their headquarters in Rangoon, and the nature of their activities is well known to all interested in Missions. A few facts may, however, be noted.

The work of the Christian Literature Society needs development. With relatively so large a percentage of literates in Burma, there has been a phenomenal development of the vernacular press. Burmese newspapers and illustrated magazines are to be seen everywhere. This constitutes a great opportunity for Missions, and with the help of the Rev. B. M. Jones, of the Methodist Episcopal Church, the local branch of the Christian Literature Society has been able to produce a considerable number of excellent and attractive publications. A full-time secretary is, however, required adequately to develop this important field of service.

The work of the Bible Societies has recently been signalized by the completion of a retranslation of the Bible in the Burmese language under the direction of the Rev. William Sherratt, of the British and Foreign Bible Society.

In concluding this account of missionary work in Burma, mention must be made of the Roman Catholic Missions.

In the seventeenth century priests came with the Portuguese traders, and so Roman Catholics were far in advance of Protestants. The record of their fortunes is a sad one. We hear of a Portuguese settlement at Syriam, where there was a massacre of Roman Catholics in 1612. This ended missionary work till 1692, when fourteen missionaries arrived at Pegu, and were also massacred. In 1719 two more arrived at Syriam, who revived the faith among the descendants of the Portuguese. Three missionaries perished in 1745, but other missionaries arrived from time to time. Four more were murdered about 1760 and some died, till there was only one priest left. Churches

were built at Rangoon and Mandalay in 1856, but the work in these places eventually was relinquished by the Italians and handed over to the French *Société des Missions Etrangères.*

The *Christian Brothers* began work at Moulmein in 1856, and the *Milan Society for Foreign Missions* at Toungoo in 1867. The great persecution which continually overtook converts led the Roman Catholics to give up direct evangelization among the Burmans, and now most of their work is among the Tamils, Karens, Chinese and Anglo-Indians. They have to-day a well-organized work centering at Rangoon, where they have built a magnificent cathedral. There are three bishops and three hundred European missionaries, and the number of Roman Catholics in Burma of all races is 92,600, compared with the 60,282 in 1911.*

* Further information will be found in Appendix VI. regarding the present position of Roman Catholic work in relation to that of Protestant Missions.

CHAPTER III.

The Wild Frontiers of the North

I.—The Problem of the Frontiers.

For some time past it has been known that human sacrifices and slavery still existed in the Hukawng Valley of North Burma, and in the unadministered area known as " The Triangle," adjoining the Hukawng Valley on the east. Sir Harcourt Butler, then Governor of Burma, paid a visit to Maingkwan in 1925, and announced that these practices must stop and that a British officer would visit the country once a year to see that they were stopped. It was made clear to the chiefs that human sacrifice among the Nagas and slavery among the Kachins* (Jinghpaws) must cease.

This visit was carried out in 1925–26 when J. T. O. Barnard, C.I.E., of the Burma Frontier Service, visited the valley and negotiated with the Naga and Kachin chiefs. At that time 3,445 slaves were freed at a cost of 196,163 rupees.

The unadministered tract referred to, called " The Triangle," is a large wedge of country between the Mali Hka and Nmai Hka, two upper branches of the Irrawaddy. An expedition similar to that mentioned, in charge of the same political officer—J. T. O. Barnard,

* According to the 1921 Census there are about 150,000 Kachins in Burma. Of these 63,949 live in the Northern Shan States and Katha district of the Mandalay division. In this area there are 13,855 belonging to the Atsi, Lashi and Maru who have often been mistaken for Kachins and were enumerated as such in the 1911 Census. In the Bhamo and Myitkyina districts there are 80,265 Kachins and 29,382 of the pseudo Kachins above referred to. Two or three dialects are spoken by them, altogether 145,618 speak their own language. These numbers do not include those in unadministered areas.

C.I.E.—was successfully undertaken here in 1926–27. As a result 3,989 slaves were freed, 270,255 rupees being paid in compensation. The remaining slaves were released later. Efforts are also being directed to a permanent settlement of the blood feud existing in the southern section of "The Triangle" between two factions of the Lahpai clan, known as Kumtao and Kumsa.

A concerted effort is at last being made to bring administration to bear on these regions, not without cost, as the recent murder of Captain E. M. West, I.A. (26th March, 1927) shows. Government has attempted little so far for the numerous wild tribes of the frontiers, and administered territory is broken up by large unadministered tracts. Roads, schools, hospitals and other signs of British administration are still few and far between.

These territories are poor and are only capable of producing small revenues. The Chin Hills administration, for example, costs twenty lakhs (£150,000) and the revenue is only four lakhs (£30,000). Hence many such areas have been left alone as long as possible and are known as unadministered territory. The people have followed their old traditions and customs and, as a rule, have not interfered with their neighbours.

Political exigencies and humanitarian considerations have in varying degrees led British administration to "annex" new territory. The district of Putao, for example, in the extreme north-east, was placed under administration in 1914 because of complications which arose between the chiefs and the Chinese. Similarly the abolition of slavery in the Hukawng Valley and "The Triangle," and along the Patkai range, will inevitably bring these territories under closer administration.

These wild tribes are a problem for Governments and for Missions. They are fine races and both the Chins and Kachins have proved their value in the ranks of the Indian army. Government is very cautious in granting Missions permission to enter during the

present disturbed state of the country. Its programme, however, has to be accepted and, as these tribes are brought under administration and their needs realized, there will be a call for Missions to enter ; all the more so because they are poor and their country cannot be " exploited."

Administration will be costly and trade is not likely to develop rapidly. Latterly, overtures of Missions to enter have met with the approval of Government. Just as the tribes in the Naga Hills of Assam are being opened up to mission work, so these tribes will also be opened up. The three Missions which work in closest proximity to these areas are the American Baptist Mission at Myitkyina, the Bible Churchmen's Missionary Society at Mohnyin and the Wesleyan Methodist Mission at Mawlaik. From the map it would appear that the mission stations on the Assam side are nearer, but actually they are cut off by a most difficult border hill country in which there are no roads. The day may come when roads will be driven through to North Burma, but at present it is easier to approach these areas from Burma, although here too several roads will have to be made, especially one through the Hukawng Valley.

In other parts of the country mission work has met with much success among these very people. Among the Nagas there are ten thousand Christians in the Assam Hills, and among the Kachins and Shans there is a considerable Christian community (15,000 in the 1921 Burma Census). May we not hope that from among those who have found the light through Christ many may be found ready to go to their wilder brethren as Ambassadors of the Cross ?

II.—The Hukawng Valley and Beyond.*

The Hukawng Valley and that portion of Upper Burma which borders on it is regarded, even in Rangoon, as " the back of beyond." This is

* This section (II.) has been contributed by the Rev. A. T. Houghton, of the Bible Churchmen's Missionary Society.

accounted for by the fact that the whole of the region north of Mandalay is largely undeveloped; there are scarcely any good roads, and the single railway line to Myitkyina provides a daily service of one train up and one down, with an average speed of ten miles an hour and a speed limit of twenty-five. North of the Shwebo district, in many parts one can leave the railway line and get into the densest jungle in a few minutes. The difficulty of communications is increased by range after range of hills, varying from two thousand to five thousand feet in height, covered with thick forest. But there are signs of a new policy. The projected bridge across the Irrawaddy at Sagaing, making through railway traffic possible, together with the proposal to lay down heavier railway lines so as to increase the present speed limit, will all tend to open up this largely undeveloped portion of the country.

The Hukawng Valley is situated roughly between latitude 26° and 27° and longitude 96° and 97°. This comprises an area of about six thousand square miles, but the actual Valley itself covers an area of about fifteen hundred square miles. The usual method of approach is by rail to Mogaung, six hundred and eighty-eight miles north of Rangoon, thence by road to Kamaing, twenty-five miles to the north-west. This is an unmetalled road, usable for motor traffic in the dry season but a regular morass with two feet of mud in some parts in the rains. Kamaing is the headquarters of the sub-division which borders on the Hukawng Valley, but unadministered territory does not begin for twenty-eight miles further north, at Shadu Zup, where the last Government Rest House is to be found. There is at present a rough cart road in existence, but a proper alignment as far as Shadu Zup has now been made, and work on the new road, to be continued to Maingkwan, has been begun.

A glance at the map would naturally suggest the Chindwin River as an alternative route, especially during the rains, at which season the Hukawng Valley is completely cut off from the outside world, owing

to the swampy nature of the ground. But, though the Chindwin River, developing into the Tanai Hka, passes right through the Valley, dangerous rapids below Dalu make navigation by boat impossible, and Irrawaddy Flotilla boats only get as far as Homalin on the Chindwin, just south of latitude 25°.

The Valley is bounded on all sides by mountain ranges of varying heights. On the east is the Kumon Range which extends from Mogaung northwards to Putao. Some of the peaks of this range attain a height of over ten thousand feet, and, like many of the peaks bounding the north side of the Valley, are covered with snow during part of the winter. On the west is the Patkai Range, and in these hills rising to six or seven thousand feet are to be found many of the Naga tribes. In the south the hills are less formidable and here are to be found the famous Jade Mines, mainly at Tawhmaw, which is only a little over two thousand feet above sea level.

It is probable that much of the Hukawng Valley is water-logged in the rains. Lesser rivers and streams abound and the country is all low-lying. The climate north of the Tanai Hka* in winter is said to be comparable to an Indian hill station, and here the country is free from the thick damp morning mists which are met with during the winter months in other parts of the Valley and in many parts of Upper Burma. Rain may be experienced at any time of the year, and then blood-sucking leeches abound. The insect life is said to be beyond description ! On the other hand, the heat is not so great as in other parts of Upper Burma.

There are good connections between the villages, but apart from the recognized paths thick jungle varies with tall elephant grass and the traveller can often only see a few yards ahead.

The population consists largely of Jinghpaws (Kachins), but there are two Shan settlements in the Hukawng Valley, at Maingkwan and Ningbyen, and another in the Dalu Valley. The two first are the

* The name of the higher reaches of the Chindwin.

remains of a once flourishing Shan kingdom, but the Dalu Valley community is really a colony founded by the Burmese kings as a buffer state against the Nagas. All these Shans, while still retaining their Buddhist faith in contra-distinction to the Animism of the Kachins, speak the language of their conquerors and in some cases have intermarried with them. It is probable that the total population of the Valley itself is not above fifteen thousand—a far smaller number than was originally estimated—though this does not, of course, include any of the Nagas or other kindred tribes living actually outside the Valley.

No one can be blamed for the state of affairs which prevailed, since it was only through the exploration of survey parties that slavery was discovered, and not until 1922 was the existence of human sacrifice among the Nagas verified. The Government acted with promptitude, and a complete inventory of slaves was made by Mr. J. T. O. Barnard, who, as previously stated, headed the expedition which systematically released them all.

In order to induce released slaves to settle in the Hukawng Valley and thus avoid the danger of depopulating the country of its most industrious inhabitants, all who agreed to take up land in the Valley itself were made a present of their freedom. Those who elected to migrate into administered territory were only *lent* the price of their freedom, which had to be paid back to Government in instalments. Naturally this has meant some hardship. In the majority of cases, only those who had relatives or friends outside chose to leave the land of their former slavery, and, because of this very natural choice, they have been penalized. The Jinghpaw is proverbially poor, and, though the ransom money is in no case large, it is not easy for a released slave to save up money when he already has the burden of finding the means of subsistence in a new environment. The case of an old woman known to the writer is in point. As a young woman she escaped from her slave master into administered territory, where

she married and settled down in a village on the Mogaung-Kamaing road. She had one son and one daughter and then her husband died. This woman, when her children had grown up, foolishly paid a visit to some of her former associates, thinking she would be safe after all that lapse of time. She was, however, recognized by her former master, again enslaved, and released only when the Government expedition arrived. Naturally she elected to return to her village, and consequently has had to repay her redemption money, and this largely devolved on her son, who had great difficulty in scraping the money together out of his small earnings.

The administration has many difficulties to face, one of the greatest being the age-long feuds, involving murders from one generation to another, which have to be unravelled. The "shăre" or hired assassin plays a great part in these vendettas, and the curious thing is that he is not regarded as a criminal, nor is vengeance taken on him by the relatives of the one he is hired to murder, but on the instigator of the deed. All these feuds have now to be settled by arbitration, and the annual visit of a Government official should be sufficient to prevent further trouble.

While individual officials are not only in favour of missionary work in the Hukawng Valley but regard such work as the best and surest method of pacification, the present policy of the Government is against allowing missionaries to enter, no doubt through fear of possible trouble which might necessitate a punitive expedition. This policy, however, has been so far modified that permission has been given to start medical work, and it is hoped soon to open up work of an itinerating character from Maingkwan.

The only missionaries who have visited the Hukawng Valley are the Rev. Dr. O. Hanson and Mr. G. J. Geis of the American Baptist Foreign Mission Society. They explored this area in 1906 and visited some thirty odd villages. The work of this Mission centres round three stations, all near the borders of China, Myitkyina (the terminus of the railway), Bhamo,

the beginning of the trade route to Yunnan in China, and Namkham, in the Northern Shan States. These stations all lie either on the Irrawaddy or east of it. The Kachin areas in the Mu Valley (between Naba and Mogaung) and the whole of the Hukawng Valley and surrounding region—all west of the Irrawaddy—have been, until recently, practically unevangelized. This untouched area comprises a territory about the size of Great Britain, and consists of Shan and Shan-Burmese settlements, besides the Kachins who are usually found in the hills.

The Kachin population around Kamaing where work has just been started consists largely of escaped or, more recently, freed slaves, and these seem to be unusually ready to listen to the glad tidings of redemption through the Lord Jesus Christ. One large village of nearly seventy houses was founded about thirty years ago by an escaped slave from the Hukawng, who is now the headman, and its population consists entirely of ex-slaves who escaped during these years. There are many other villages of the same kind in the neighbourhood. Of the more recently released slaves who have elected to settle in administered territory, some have added themselves to these existing villages, and others have settled in new villages nearer Mogaung on the railway.

The writer paid a visit to about fifty of these freed slaves near Mogaung in the spring of 1926, just after their release. The headman of the village near which they were settling had made a feast in their honour, and many bullocks were offered to the *nats* in sacrifice, and then partaken of in the feast. There was a marked contrast between the released slaves and the other Kachins who attended the feast. The former, both men and women, still bore the downtrodden air of serfdom, though from what one could gather they had not been cruelly treated. It was a great privilege to be able to tell them for the first time of release from the wider slavery of sin which embraces us all. It is probably true to say that the ex-slave population is less honest, less shy and

more forward in manners than other Kachins who are remarkably honest.

All alike are bound down by fear of the spirit world around them, and though they acknowledge a Creator, Karai Kasang, they do not worship Him for they say He is too far away, and they do not know what food to offer Him.

After the Hukawng Valley, the next objective of missionary work is the wild Nagas of the Patkai Range. There are, of course, many Naga tribes extending into Assam, and the American Baptist Foreign Mission Society is working on the Assam side among two or three of these tribes. On the Hukawng Valley side the Wanga Nagas are friendly, but the two tribes who have caused all the recent trouble are the Wild Nagas and the Human-sacrificing Nagas. The former capture the victims and sell them to the latter for as much as Rs. 600 per head, but do not themselves practise human sacrifice. It must not be imagined that this repulsive practice has been carried on on a scale equivalent, for instance, to that which once obtained in Mexico. The Naga is poor, and, if he makes a vow to offer this supreme sacrifice, will often through his poverty be unable to fulfil it in his own lifetime, and the vow will be performed at some time or other by his descendants. It is thus a comparatively rare practice in their worship of the spirits whom they desire to propitiate. Nor does the idea of human sacrifice, so repulsive to ourselves, imply inordinate cruelty on their part. There are instances where those who bought the victim in preparation for sacrifice grew so fond of him that the sacrifice never took place, and when the awful deed does take place the victim is made drunk, so that he may be relieved from the agony of suspense.

The Naga tribes with whom we are concerned are nominally under the suzerainty of Kachin chiefs in the Hukawng Valley, and I have been told by a Naga that all the men and boys speak Kachin, though amongst themselves they speak their Naga dialects, which alone the women can understand. In morals

they reach a higher standard than the Kachins, polygamy is unknown, and adultery is often punished with death. They are also free from the particular disease which is rampant in the Kachin Hills. On the other hand, the free hospitality of the Kachin is unknown among the Nagas, who do not admit visitors into their houses, and expect them to bring their own food. Their villages are large, and as many as seventy men, women and children may be crowded into one house. Owing to the constant strife between the different tribes, villages are perched on bleak mountain peaks, six thousand feet high, difficult of access. As among the Tibetans, washing is only practised at birth, marriage and death, and dress, in spite of the cold, is of the scantiest.

There seems to be every likelihood that, as the result of the recent expedition to the Naga Hills, human sacrifice will soon become a thing of the past. After visits paid to a number of villages, a big gathering was held at Shingbwiyang, in the Hukawng Valley, three days' march from the Naga Hills—it is significant that no villages lie between !—and here no less than eighty human skulls were handed over by Naga chiefs, as a sign that henceforth they intended to propitiate the spirits by other means. Inspired by this example, some rather truculent chiefs who had previously refused to give up human sacrifice marched back forty miles to their villages, and, travelling night and day, overtook the expedition further down the Valley and handed over twenty more skulls. When Kachins who stood round expressed disgust at their loathsome custom, they answered that from henceforth they wanted "to be good" like other people.

When Mr. Barnard passed through Naga territory in the spring of 1926, an influential chief promised to give up human sacrifices and tried to persuade others to do the same. There may have been other reasons as well, but shortly afterwards this chief was murdered, and it was given out that his promise to the Government official was the cause. Last year the son of the murdered chief followed the expedition

down to Kamaing. His name is Dang Sham, and he is about fourteen years old. He is now a pupil at the Government Kachin School, where the schoolmaster is a Christian. As one looks into the future, one can see in vision and turn it into prayer* that this boy may go back to his own people, knowing in his own life the saving grace of the Lord Jesus Christ, to tell them how it is possible in Christ " to be good " and to glorify the Creator in the mountain fastnesses of the Naga Hills.

*This prayer has been so far fulfilled that Dang Sham has recently professed faith and asked for baptism together with two of his Jinghpaw schoolmates.

CHAPTER IV.

Peoples and Problems of the Shan States

I.—The Shans and their Neighbours.

This interesting country consists of great ridged plateaux connected with the Himalayan system and extending across into China. Burma is accessible from China on this side, and about one-quarter of the population are Yunnanese. One-half are Shans and Kachins. The remainder of the population consists of Burmese races.

The Shan States—forty-one in number—have an area* almost equal to that of England and Wales, and a population of about one and a half million. Twenty-five persons to the square mile compared with the six hundred and eight of Bengal indicates large, sparsely populated areas.

Shans are also found outside the Shan States, chiefly along the basins of the Irrawaddy and its tributary, the Chindwin. In the valley of the latter the Burmans and the Shans live together, forming about one-third of the population respectively. The Shans fought long for supremacy in these valleys, the Burmans only getting the ascendancy in 1757, although two Shan States in the Upper Chindwin—Thaungdut and Kanti—still survive. In the most northerly district, Putao, the Shans are still dominant, but the figures we have given do not include this area.

The six Northern and the thirty-five Southern Shan States, federated since 1922 and now an integral part of British India, formed part of the old Burmese kingdom.

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* Area 56,313 square miles.

Three-quarters of the population of these States profess Buddhism and one-quarter are Animists consisting of indigenous tribes living in the hilly tracts. Thus about two-thirds of the Animists of Burma are found in these States. Most of the Christian converts are from the Animists. The American Baptist Burma Mission has four stations among the Southern Shans—Mongnai, Taunggyi, Kalaw and Kengtung, and one station, Namkham, in the Northern Shan States. The work among the Shans is uphill and progress slow. The Church at Kengtung, for example, has converts from Shans, Lahus, Tai-Lois, Was, Kachins and Kaws. There is, however, another station over the border at Bana village (Mong Lem) in Yunnan among the Tai (Shan) people. Last year 4,629 were baptized and there are now one hundred and seventy Christian villages with approximately 16,370 members. Among the same people the American Presbyterian Mission have advanced from Siam and have opened a station at Kianghung in Yunnan. This work among these Tai peoples of Siam, French Indo-China, Yunnan and Burma is of great promise. Their number has been estimated at about twenty million, and more than half of them are for the present completely beyond the sound of the Gospel. The China Inland Mission works among them at several places in Yunnan.

The Buddhist monastic schools have helped to secure a certain literacy not usual in such areas. This amounts to 8.2 per cent. of the population, which compares favourably with the 10.4 of Bengal or the 4.5 of the Punjab. There are no large cities, and between eighty and ninety per cent. of the people are connected with agriculture. Altogether there are nearly one million people speaking the Shan language in Burma. The Tai language like the Chinese is tonal. There are three alphabets in use in Burma and Yunnan. The field is a large one and the need great.

So far the aboriginal tribes have been found more responsive than the Shans. They are not so proud, not so reserved, not so phlegmatic. Their women and

girls are as free as those in Western lands. This has made the work among them easier than it would otherwise have been, for the women and children have been found more zealous than the men. These tribes are not congregated in towns but live in the hills and are scattered over wide areas. To reach these peoples entails considerable travelling over exceedingly difficult roads.

The last Census reported two thousand Christians in the Northern Shan States and eleven thousand in the Southern, but of these only 1,226 were returned as Shan Christians.

II.—The Shan States.*

The Shans dwell between Burma proper and the Yunnan Province of China. On the Burma side this line of division is sharp as a cloud mass in a blue sky, but Chinawards it is hard to say where the misty outline ceases to exist. Their history will explain this fact, for the Shans as we now know them are but the remnants of a mighty kingdom. They represent one of the oldest nations now existing in the world, older even than the Chinese. In the time of Abraham they were a civilized nation. They used to be settled in China, south of the Yang-tse-Kiang, and were strong enough to hold their own against the rise of the Northern Kingdom. Eventually, however, they were overcome and driven southward in different waves of emigration, themselves in turn dispossessing the less powerful people into whose lands they came. Thus was founded the Kingdom of Siam, the Siamese being of this Shan or Tai race. This took place before the Christian era, and some of the present Shan States have existed continuously since that early date. Where they thrust themselves into new lands and were stopped in their progress, their borders are clear-cut

* This section (II.) has been contributed by the Rev. A. H. Henderson, of the American Baptist Burma Mission.

and sharp, but along the line of their flight remnants were scattered as inclination or safety decided, so that the race stretched far into Yunnan and even to the island of Hainan.

At the present time the Shans still hold the place of conquerors, and no one disputes their claim to all the richest and best parts of the country. The physical formation has made this division of land easy. All the ranges of mountains run north and south, while between them lie fertile plains through which run streams of more or less importance, tributaries of the Salween and Mekong. These plains are the lowland rice fields, lush and rich as the ground softens under the rain and swelling streams, in places as mere pockets of golden grain among the hills, or again as miles of beautiful billowy green, where the wind sweeps unhindered over great stretches of growing rice plants. All round the circling edges of the hills cluster the Shan villages.

The Shans after thousands of years of seclusion have become conservative to the point of fossilization. Many of their industries show skill and ingenuity, but progress along these lines has long ago ceased. Now no one ever dreams of doing anything but copy, and the conclusive and satisfactory answer to all such questions as to why such and such a thing is done is : " It is Shan custom." The last great national change for that part of the Shan race with which we are dealing was when they accepted Buddhism some two thousand years ago, and ever since this false philosophy has been lulling their consciences to sleep with its shadowy promises of reward, while it saps all earnest personal endeavour by presenting to the human mind vistas of untold ages ahead through the gates of re-incarnation.

The separating hills and mountains are the home of the Hill people, now so long used to their highland forests that to come down on to the plains, even where there is room for them, means too often disease and death from malaria. These facts have fastened themselves on the lives of the people in the form of

blighting superstition. They believe in some cases that the spirits whom they worship do not like the water, and consequently villages on the more level plateaux are at times two or three miles from their water supply, a fact that does not tend to cleanliness.

But what a kaleidoscope these Hill people present! Was, Muhsos, Kwis, Kaws, Tai-Lois, Ens, Lisus, Padaungs, Palaungs, Black Karens, Striped Karens, Red Karens, Brecs, Taungthus, Taungdos, Chins, Kachins and many others less prominent. These, with knife, fire and hoe, wrest from nature some patch of hillside or mountain and, holding it for a brief year, sow their crops of rice, peanuts, beans or opium poppy, and then usually pass on to destroy again more virgin forest. These people have to toil for their rice perhaps three times as hard as the people of the plains, and scattered in far-off villages, separated by mountain peak and valley and reached often only by rugged toilsome mountain paths, they are largely shut out from the progress of the world. Their mental outlook rather resembles that of a child. Often they are willingly caked with dirt, a fact which some of them excuse by saying that it makes them "feel the sun less."

Among such diverse people, with but few exceptions, the one prevailing characteristic is that they are Animists. The Tai-Lois, Taungthus and some of the Black and Striped Karens (so called from their clothes) are now Buddhists, though they are far easier to win than the ultra-conservative Shans. But how varied are their morals, dress and customs! The Taungthus are hard-working, thrifty, self-respecting people, who love the rolling uplands and are closely in touch with their lowland neighbours, but have nevertheless the drawbacks of their vices, which are chiefly drunkenness and gambling. Then there are the wild Was, whose gruesome belief that a human head must be offered to the spirits every year in order that their rice fields may be made fertile leads to the formation of head-hunting parties which lie in ambush to surprise the unwary traveller. Between these two extreme types

are to be found the Black and Striped Karens, who are gentle, teachable folk if one can but rid them of their fear of evil spirits and the desire for drink. The Red Karens are found in Karenni, bordering on the Shan States, and have proved exceedingly resistant to the Gospel. They are wedded to their evil spirits, their totem poles and their liquor.

Among the Kaws a very low standard of morality is found. In their villages are erected public buildings for licentious orgies among the unmarried, while a Kaw gateway equals in pictured shame the uncovered walls of Pompeii. Fear, too, among the Kaws leads to the murder of twins, the parents being driven from the village to live naked in the jungle for a month. Many of the Hill tribes have fallen a prey to the opium curse. Palaungs, Muhsos, Lisus, Tai-Lois and Kaws raise opium for sale, and many use it. Among the Tai-Lois, in some places even children of six and eight years old are opium slaves, but the Government is slowly restricting this evil. West of the Salween the cultivation of the poppy is prohibited, while eastwards a rising tax is meant to reduce the profits more and more.

Marvellous has been the preparation by God's Spirit for the Gospel of Jesus Christ. Among the Buddhist Shans we find in Buddhism a very high moral code, backed by fearful threatenings of the consequences of evil doing. It is an awful condition, revealing the claims of righteousness and consequences of guilt, unrelieved by any outside help or forgiveness. How gracious then is the task of filling into the void created by an impersonal god the loving warmth of a living Father and Friend ; to lift away the dread fear of inescapable consequences with the promise of forgiveness, and to point to a source of daily spiritual help for those who are trying and failing.

Christianity in a wonderful way meets the needs of Buddhists. To stop here, however, would make the statement far from complete.

Among the Buddhist Shans and large numbers of the Hill people, there is eager expectation of a coming

Saviour.* This belief of the Shans is founded on statements contained in their Buddhist literature. There is a coming Saviour, Aremetaya, and no figure in all their religious horizon more quickly rouses their interest. In one of their books regarding him is found the verse of Isaiah concerning Jesus: "Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain," and they expect Aremetaya literally to fulfil this prophecy when he comes. Often as we preach of Jesus there comes the eager question: "Is He Aremetaya?" and the very name lends a hidden force to the question and depth to the answer. *Areyah* translated means "A holy one," while *Myetta* is the word for "love."† The Holy and Loving One is the coming Saviour, but Christianity teaches that He has already once come, and taught us how to live until He appears again.

Am I not right in saying that the preparation by God's Spirit has been marvellous? But even now we are only on the threshold of His wonder-working. In the Palaung houses there is a little room or shrine, kept inviolate and clean and lit with a little lamp, and when we ask the meaning of it all we are told that it is kept ready for the coming Lord. Yet this belief cannot be traced to any human agency, and it is even more clearly manifest among the Muhsos and Kwis. When missionaries came among them they found buildings for religious worship in which, differing from the custom of the country, there were no images or objects of worship. The people would gather and, in dim uncertain fashion, worship the great God above. It seems almost parallel with the wonderful traditions found among the Karens when Judson first came to Burma. So in the early years of this

* In Burma proper among the Burmese Buddhists there does not appear to be any expectation of a coming Saviour.—EDITOR.

† It would be unwise, however, to read into these words anything like the significance which attaches to the Christian idea of holiness and love.—EDITOR.

century the La'hus (as these tribes call themselves) were found wearing cords round their wrists in token of their bondage and need of a deliverer, and like the Karens they turned to the Christian missionary as God-sent, many coming to him in person that he might cut the cords that bound them, and thousands of them were baptized.

Let no man imagine that, because we have seemed thus to find the very footsteps of Jesus leading us onward, the path of the missionary is one of easy and triumphant progress, for truth and grace still have their age-long battle to fight with human nature. Yet it stirs one's heart to the depths to have a Shan congregation eager and attentive as we preach in the five-day bazaars. Often men are nodding acquiescence as we urge the different points, and far and wide the message travels, for often there are men in our audience who live eighty or a hundred miles away, the Shans being great travellers. Yet it takes long to break down the old conservatism that has become part of their nature, though there are many indications that the Shans, though slow moving, are not altogether unprepared for the change.

Often as we visit the homes we meet hospitable and kindly people, who are very willing to receive us. Nevertheless, there is a wall of reserve, a polite acceptance of all that is urged which makes any real heart to heart conversation very rare.

That the Northern Shan States should have one mission station only and the Southern four shows how immense is the field yet untouched. The only English Mission is that of the Wesleyan Methodists at the hill-station of Kalaw.

CHAPTER V.

The Chins of the Western Frontier

I.—Dawn Among the Chin Hills.

A glance at the map will show the position of these hills. It has a population of over a hundred and ten thousand, but the Chin language is spoken by about two hundred and ninety thousand, which shows that these people cover a wider area than the actual political district. They extend for a long distance south of the Chin Hills district.*

The hilly tract where they live is about eight thousand square miles in area, which is the same as that of the neighbouring Manipur State in Assam. It is remote from roads and difficult of access. No railway exists west of the Chindwin River. Cut up by innumerable valleys its villages are remote even from one another, and dialects have sprung up everywhere making missionary work very difficult. Among the Northern Chins, Government has recently introduced a strong educational programme. A Chin dialect and not the Burmese language has been adopted as the vernacular to be taught in these schools. This has been done with a view not only to the unifying of the Chin dialects, but also of preserving the racial identity of the Chin tribes. Left to themselves, it is noticed that whenever the hillmen come into contact with civilized Burma they learn Burmese and adopt Buddhism. Buddhism thus tends to spread, so that there are far more Buddhists to-day in Burma than there were when mission work was begun.

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* See map showing the distribution of the principal races, page 59.

There are four hundred and seventy-nine villages in the Chin Hills district, in forty-five of which Christians are resident. The Christian community is not yet large, consisting only of about one thousand Church members and five hundred others. About one hundred and fifty are baptized every year. Round Haka the work has been difficult and most of the converts come from Tidim and the north.

There are twelve organized Churches under pastor-evangelists, in connection with the American Baptist Burma Mission. Each Church has a treasurer and several elders who conduct the whole business of the Church. None of these are yet self-supporting but they have an annual income of Rs. 2,000. The Mission limits its grant to Rs. 1,000, and the older Churches of Burma subscribe Rs. 700. A great effort is being made by the Churches to support themselves, and the missionary now acts in an advisory capacity only, the general administrative and financial work being managed by an Association. Many of the pastors are ordained and the Church is practically autonomous. There are twenty evangelists, most of whom are as yet untrained. A Bible school has been established to give them a training in their own language.

The Society for the Propagation of the Gospel works among the Chins in the far south, and at present has an ordained native clergyman stationed at Prome. This work among the Chins was begun in 1895 at Thayetmyo by Mr. C. R. Torkington. It has been carried on steadily in the Prome and Thayetmyo districts and there are several hundred baptized Chins, mostly drawn from the non-Burmanized and more distant villages. These latter are mostly poor cultivators living on the edge of wild jungle. Those living on the plains beside the Irrawaddy are now mostly Buddhist and are almost impossible to reach. In the more hilly country to the west of the river and also to the east there are tracts where the future largely depends on whether Christian or Buddhist influence reaches them first. There is an urgent call greatly to extend the work being done by both these Missions.

II.—Awakening of the Northern Chins.*

The Chin belongs to the Tibetan-Burman group of peoples who are supposed to have come down the Chindwin Valley from the north. They were apparently driven into the hills on the west by succeeding migrations of Shans and Burmans, and for the last two or three hundred years have been a hill people. There are evidences that they once had a higher civilization. This is seen from the fact that they are completely clothed and do not appear ever to have been head-hunters or cannibals. There is even a tradition of a written language. They differ from many hill tribes in that violent crime is rare, polygamy not very common, women more respected, and warfare carried on less brutally than in many hill districts. After reaching the hills they quickly spread out in little villages in the narrow valleys and many dialects soon developed.

Owing to raids on the plains, about 1890 Government took over the administration of the Chin Hills, which is carried on through the tribal chiefs from whose orders there is no appeal. These men are for the most part ignorant and tyrannical. They are, however, respected by their people and careful supervision on the part of the administration prevents too many offences. The Chins are all cultivators with the exception of a few potters, blacksmiths, and traders. The women for the most part still weave and make the clothing of the family. Trade is increasing and bazaars are springing up at the military posts. Peddlers make their way from village to village. Some of the Chins have settled on the plains where they do not thrive. This is a pity as there is plenty of land at the foot of the hills, while it is being worked out in the hill valleys.

Mission work was begun at Haka in the Southern sub-division of the Chin Hills in 1899. Agriculture and medical methods were tried, but little success

* This section (II.) has been contributed by the Rev. J. Herbert Cope, of the American Baptist Burma Mission.

followed. After six years' work the first Christians came from the Northern sub-division and this led to the opening of the second station at Tidim, the district headquarters. These two stations, with a missionary family in each, represent all that is being done.

The dialects are being reduced to writing. Portions of Scripture can be obtained in four dialects, and hymn books in five. There are sixty-five books in Chin, a little monthly magazine, and the Sabbath school lessons are regularly issued in the vernacular. Those who have learned to read and are somewhat educated need books. They will quickly become illiterate again if they are not provided with something to read. After thirty years the New Testament has not yet been issued.

The Chin is an animist and worships the nats as gods, turning to them in time of illness or catastrophe. There is no worship (individual or communal), except in time of special trouble, when the diviner finds out the particular nat to be worshipped and the priest then performs the sacrifice, but ordinarily the priests and diviners do not have much power.

A movement has been in existence for twenty years among the Northern Chins, which has resulted in destroying the old fear of the nats. The leader had become strongly impressed by Christianity when on a visit to the Lushai Hills, and came back desiring that his whole village should become Christian. But when they heard that it involved giving up drink they refused, and he founded a new religion and called his people "Chin Christians," as contrasted with the Christians in the mission churches. They substituted prayer for sacrifice in dealing with nats. The prayer seems unintelligent roaring, mostly into beer-pots, and by this they drive away the nats and pray for health. They sing one hymn, learned by the founder on his Lushai visit, which may once have been "Nothing but the blood of Jesus," but now is quite unintelligible. By reciting prayer formulas which they learn they drive the nats out of the houses

of their members for a payment. The prophets of the movement carry on a lucrative trade. They see visions and dream dreams and have been quite delivered from the fear of the nats. They say "We are Christians," and as such are a problem to the missionary. But as most of the Christians have been followers of this prophet, the movement is acting as a forerunner of better things. He has declared that he is only waiting until he and his followers become strong enough to give up drink, when they will become real Christians. They have recently refused to contribute to the village sacrifices, and the case is now before the District Commissioner. If he upholds their objection, as he is likely to do, this will be a severe blow to the solidarity of animism. They are, however, heavy drinkers. Sunday becomes a regular brawl; all the men are drunk and the women busy making beer. There is absolutely nothing spiritual or moral in the movement. It is merely a ritual by which they hope to gain health.

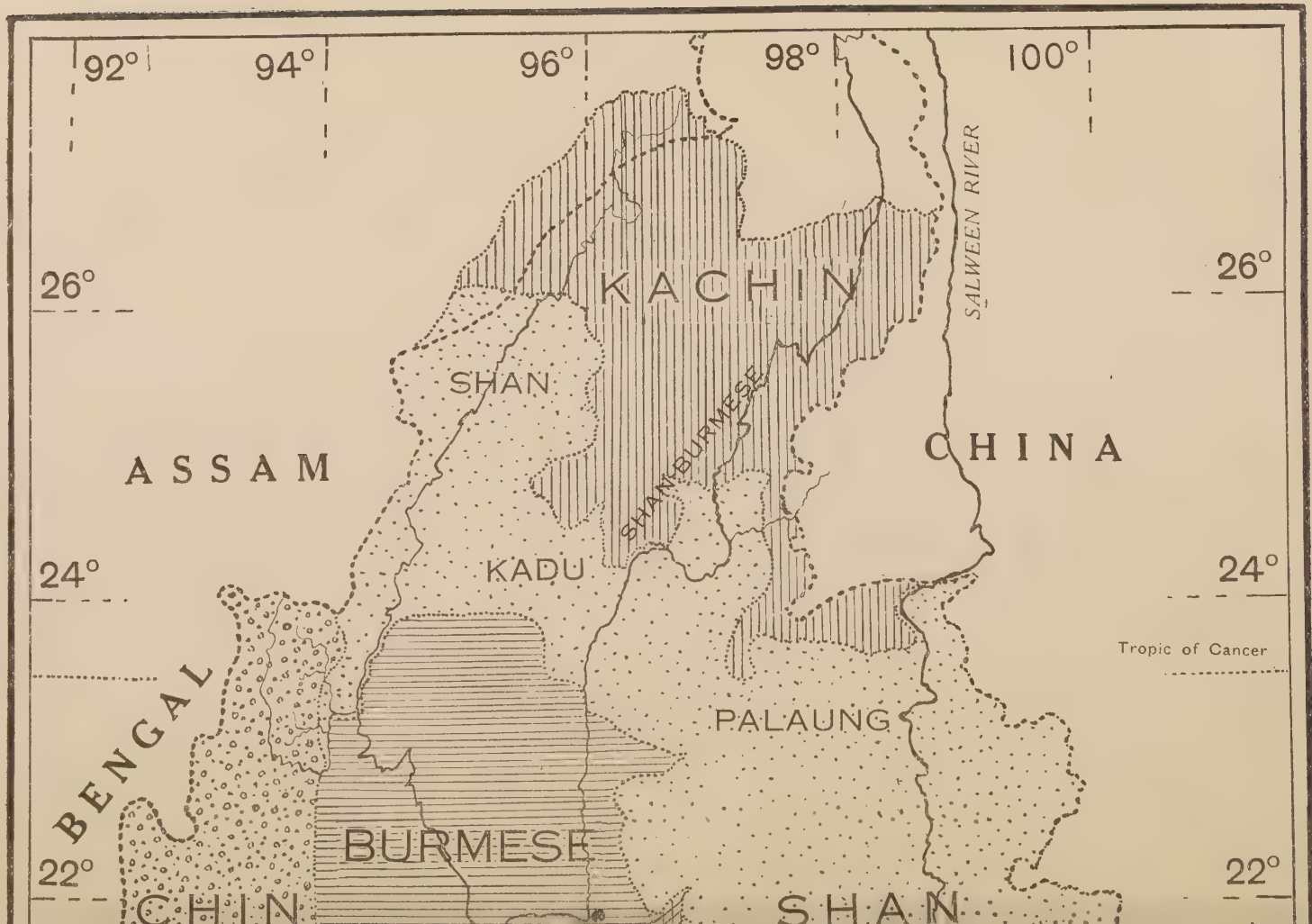
The people of these hills are still for the most part unevangelized in the sense that they have not had a chance to make an intelligent decision. Most of the time of the missionary has naturally been spent in the north, and the southern tribes have been neglected. Some of these tribes speak languages which even Government interpreters cannot understand. In the south-west also a large area has only recently been brought under Government administration, and these new tribes have not been visited. There is a vast task ahead of us here.

The principal obstacles are drink, indifference and fear of the nats. The latter fear is fast dying out in face of education and the prophet movement which now counts its followers by thousands. Great numbers are simply indifferent. It is not their custom, they say. These always try to get their children back to the non-Christian life. But drink is the greatest obstacle. There are many heavy drinkers and many are never completely sober. They say that they cannot give it up. The vast majority of others say that they cannot

do without it. It is the custom, and when the mother is in the fields the baby is fed on beer all day.

To the west of the Chin Hills is the Lushai Hills district of Assam, where about one-third of the people are Christians. There was a great revival amongst them a few years ago, when large numbers became Christian. These people have greatly influenced the Chins.

I believe that, in the not distant future, there will be a like revival among the Chin tribes which have been evangelized, and when this comes about there will be a large and rapid increase in the Churches.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ASSAM
CHINA
SALWEEN RIVER
SHAN-BURMESE
KADU
PALAUNG
BENGAL
BURMESE
CHIN
SHAN
Tropic of Cancer

CHAPTER VI.

Christian Occupation of Burma To-day*

Protestant Christian Occupation.

The Christian occupation of Burma has grown greatly since 1910, the year of the Edinburgh Missionary Conference. It was estimated then that there were about 200 foreign missionaries, of whom 50 were wives and 60 unmarried women. In 1926 there were 351 foreign missionaries, of whom 102 were wives and 109 unmarried women. Men missionaries have increased from 90 to 140.

In 1910 indigenous workers were computed to be under 2,500. To-day there are 3,538, an increase of over 1,000. The number of teachers has grown from 1,500 to 2,000, the remainder in each case—1,000 and 1,538—being evangelistic, medical and other workers. The total missionary force, therefore, is about 3,889, or 1,189 more than it was sixteen years ago. This body of workers, if uniformly spread over the entire population of 13,000,000† (one to every 3,400), might be held to be sufficient, but an examination of the facts shows the actual situation to be very different.

The first fact to be noted is that the great part of this staff is engaged on work among the Karens, which has been the most successful in Burma. There are to-day 142,000 Protestant Christians among the Karens as compared with 9,000 from the Burmese and Talaing group. Naturally, successful work among one special group means greater devotion of missionary

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* For consistency of interpretation the 1926 figures are used in this Chapter. Later figures will be found in Appendix IV.

† For the most part round figures are used in these calculations.

resources to its prosecution. Nearly half, therefore, of the total missionary staff, about 150, and 2,000 of the indigenous workers are engaged in work among the Karens, who number only a little over 1,000,000 of the population. Among the remaining 12,000,000 there are 200 missionaries and about 1,500 indigenous workers, that is to say about 1,700 in all.

The Protestant community among the Shans, Chins, Kachins, etc., is about 13,000. The work among these peoples who number about 3,000,000 is becoming increasingly fruitful, and accounts for nearly one-third of these 1,700 workers, leaving not more than 150 missionaries and 1,000 indigenous workers for work amongst the 9,000,000 Burmese-speaking people.

Another fact, however, vitally affecting work among the Burmans is that in the four great centres of Rangoon, Mandalay, Moulmein and Bassein, at least 600 workers are engaged mainly in educational work.

The total force in these four centres and their immediate districts with a population of 1,605,966 is as follows :—

	Foreign.	Indigenous.	Total.
Rangoon	104	579	683
Moulmein	23	217	240
Mandalay	25	94	119
Bassein	7	555	562
	159	1,445	1,604

These figures cover work of all kinds in these areas, and for the purposes of this calculation two-thirds would be a liberal estimate for the Burmese work, educational and other. That is to say, among 1,000,000 Burmans, 110 foreign and 800 indigenous workers are engaged, of whom, as we have said, 600 are in educational work. So we are left with 240 workers for the rest of Burmese Buddhist Burma (8,000,000).

During the last fifteen years the concentration in these four areas has very greatly increased, and no corresponding increase has taken place in the rural districts of the Burmese areas. It has to be admitted,

of course, that the colleges, schools and other institutions do not simply serve these cities, but also serve the whole of Burma, at least so far as Rangoon is concerned and, to a lesser extent, Mandalay.

Thus outside these centres and apart from the work among the Karens and indigenous minor races, on the most liberal estimate there are not more than 40 missionaries and 200 indigenous workers available for work among the 8,000,000 Burmans.

It naturally follows that there are many unoccupied areas. In the Burmese area of Upper Burma, the districts of Ruby Mines, Katha, Upper Chindwin, Lower Chindwin, Magwe, Yamethin, Minbu, and Thayetmyo are practically unoccupied, with the exception of Lower Chindwin, where there are three missionaries (Monywa), and Minbu and Thayetmyo, where there are five. In Lower Burma, with the exception of Sandoway which has four missionaries, there are no workers in the whole Arakan Division with nearly 1,000,000 people. In Myaungmya District (370,551) there are no workers. There are two women in Maubin District (330,106) ; no workers in Pyapon (288,994) ; no workers in Thaton (471,100) and one man in Mergui (135,465). These districts comprise half the area of Burma proper.

Amongst the minor races (Shans, Chins, Kachins, etc.), work can only be said to have been begun. There are 12,500 Christians among nearly 2,000,000, which result, when compared with the 9,000 among 9,000,000 Burmans, is full of promise.

Among the immigrant population of Tamils and Telugus, there are 5,600 Christians out of the total number of 878,000, and this work engages quite a number of workers. Thus, while progress is maintained steadily amongst the Karens, and the outlook is increasingly hopeful amongst the indigenous minor races, there is practically a deadlock with regard to the Burmans, except on the educational side. The hill tribes on the Assam border, with the exception of certain sections of the Chins, have still to be reached. The newly opened areas in the extreme north where

slavery has recently been abolished ; the Nagas of the Patkai Hills of the Northern frontier, amongst whom human sacrifice is being suppressed ; the Was and others on the Yunnan frontier ; the Shans in the Northern Shan States ; the Taungthus and the Palaungs and others too numerous to mention, have also still to be reached.

The present distribution of workers can readily be understood. Missionary advance follows the line of greatest response on the part of the people. "To him that hath shall be given." The Karens welcomed the Message and so have been followed up. The Buddhists rejected it, and still, for the most part, are indifferent and often antagonistic, and progress can only be made with difficulty.

But twenty-six workers to each million, a great proportion of whom are engaged in educational work, is not only an inadequate *evangelistic* force, but is hopelessly and ridiculously so. If the forces were approximately four times as strong and so adjusted as to face all the calls for evangelistic work, it would only, humanly speaking, be at the irreducible minimum. There are only about ninety ordained missionaries out of the three hundred and fifty-one foreign workers in the whole of Burma. The evangelistic problem cannot, however, be solved by merely counting workers.

Many other deductions might be made from the statistics to show how inadequate is the occupation of Burma and to emphasize the urgent need of greatly increasing the work, especially of the British Societies. Over two hundred of the three hundred and fifty missionaries belong to the American Baptist Burma Mission. What the condition of the missionary enterprise would have been in Burma without their invaluable co-operation, it is difficult to imagine.

Many interesting questions arise from a study of the missionary occupation of the cities, towns and villages. There are 79 cities and towns with a population of over 1,000, and 35,005 villages with under 1,000. Missionaries reside in 51 centres, 39 of which are among the 79 towns and 12 only among the 35,005 villages.

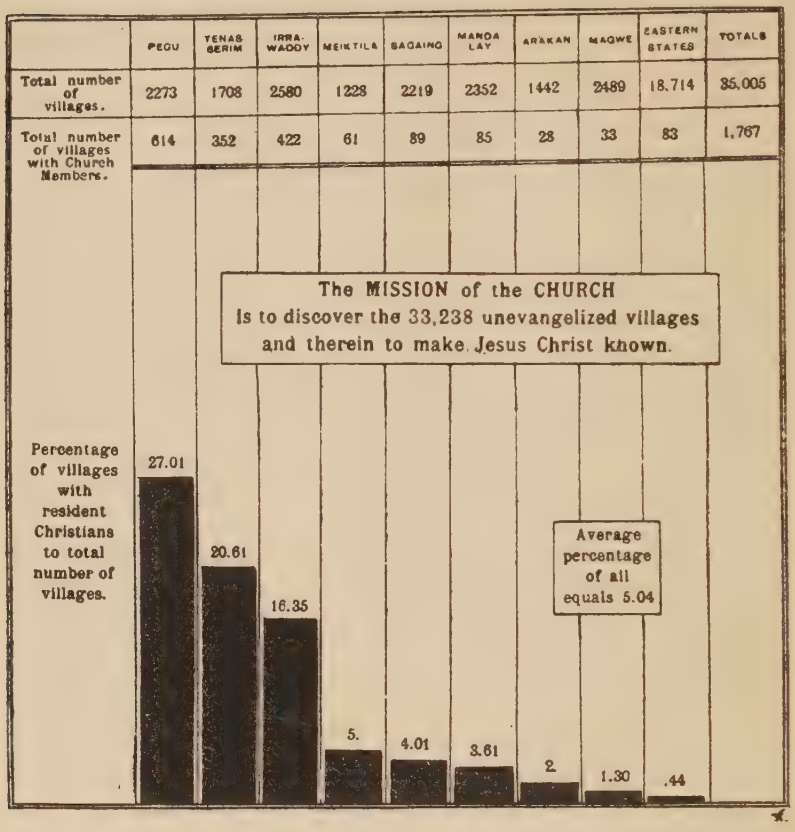
Protestant Christians reside in all the 79 towns and in 1,767 of the 35,005 villages. Only three cities have populations of over 50,000, Burma being pre-eminently a land of villages. Out of the 24 largest towns, missionaries reside in 20. Two of the unoccupied four were previously occupied, and two have not been occupied. Of the 39 towns with populations between 5,000 and 10,000, 12 are occupied; and of the 16 between 1,000 and 5,000, six are occupied. Protestant Christians, we have seen, live in 1,767 villages,* that is to say, in five per cent. of the villages. It is becoming more and more doubtful whether effective village work can be done from town centres. In the case of the small towns which are unquestionably centres of village life, it is feasible. Wherever the town has a life of its own, however, village work cannot be properly conducted from it as a centre, and those attempting it can never realize by how far they are failing to reach the village life.

The villages of Tenasserim, Pegu and Irrawaddy in South Burma are best occupied. But in the other divisions with the exception of Meiktila, where five per cent. of the villages are occupied, occupation by resident Christians ranges from three per cent. to one-half per cent. The unoccupied village areas are, therefore, very great. The following table and diagram show the villages where Protestant Christians reside.

	Protestant proportion only.
Arakan	28 out of 1,442
Pegu	614 „ „ 2,273
Irrawaddy	422 „ „ 2,580
Tenasserim	352 „ „ 1,708
Magwe	33 „ „ 2,489
Mandalay	85 „ „ 2,352
Sagaing	89 „ „ 2,219
Meiktila	61 „ „ 1,228
Eastern States	83 „ „ 18,714

* Roman Catholics reside in 566 villages, thus making 2,333 in all.

Chart showing number of villages in Burma in which Protestant Christians live, and their relation to total villages.



"To discover where these unevangelized villages are is the task of the Missions working in these areas; but efforts should be made to bring these situations before the Churches in each area, and arouse in them a new zeal and determination to bring Christ to those who do not know Him yet."*

Before considering how this problem can be met it is necessary to examine the general educational situation. Educational work is carried on to a far

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* *A Survey of Christian Missions in Burma*, edited by C. E. Olmstead, 1927, page 27.

greater extent in Lower Burma than in Upper Burma. In the three divisions of Lower Burma there are five times as many schools as in Upper Burma. It is estimated that forty-two per cent. of the pupils are Christians; the rest are non-Christians.

The latest figures show the following situation :—

	Schools.			Scholars.	
	Primary.	Middle.	High.	Primary.	Middle & High.
Protestant	861	84	27	24,917	15,622
Roman Catholic	217	15	9	10,210	5,158
	1,078	99	36	35,127	20,780
Total	1,213			55,907	

In the 1,213 schools it is estimated there are 2,400 teachers—foreign and native—that is one to every 23 scholars.

In 1921 five per cent. of the schools of Burma were under Christian control with fifteen per cent. of the total pupils.

All Christians do not study in Christian schools, and an estimate gives 4,600 as the probable number of Christians attending Government Anglo-Vernacular schools.

The above table reveals a serious problem—that of primary school education in the villages. Many of the 861 Protestant primary schools reported are in the towns, so that in the 1,767 villages in which Protestant Christians live there must be a very great dearth of schools.

When it is remembered also that fifty-eight per cent. of the pupils are non-Christian, it is evident that a very large proportion of Christians must have no educational facilities in spite of all the money spent and efforts put forth. If we take the whole work

of Protestants and Roman Catholics together, about 1,300 teachers are employed in the 135 secondary schools, leaving 1,100 teachers for the 1,078 primary schools, very many of which are in the cities and towns. "If"—says Mr. Olmstead—"each of these primary schools were in a village, 1,078 of the 2,333 villages in which Christians (Protestant and Roman Catholic) live would be supplied with good educational facilities and a Christian leader. Such schools would become centres from which distinctive Christian influences would go out into the lives of the people, thus building up in a short time a vast constituency whose ideas would have a definite Christian tendency." It is evident that all mission schools are required for the education of the Christian community, and in such circumstances it is difficult to justify the education of so large a number of non-Christians.

Work in the villages, therefore, has just begun. Here conservatism and religious prejudice are strongest, here opposition is freely met with, and hence the importance of extending village work. To go to cities because village work is more difficult is to take the line of least resistance. The problem of the effective reaching of the villages is not however a simple one. "If we turned our programme about"—to quote the Burma Christian Council Report—"organized Christian schools in a hundred new villages a year for ten years, sent our missionaries to supervise these schools and build up their efficiency, and made special efforts to get teachers trained for this work, think what the influence would be within just a few years . . . such progress . . . as we cannot hope for under our present system."

This proposal suggests that a great extension of schools in the villages for general education is a desirable thing. Is it wise, however, for missions to embark on a programme of extensive village education? We are told by the Rev. W. C. B. Purser that the Burmese leaders oppose any increase in the number of village mission schools, and he suggests that this being so quality of work in existing schools should

be aimed at rather than an increase in their number. Even if it were judged wise to increase the quality of these mixed schools, while considerably more than half the villages in which Christians live have no school of any kind, the problem of how to reach the villages would still remain.

Admitting that it has become impossible for missions to contemplate an increase in the number of non-Christian schools, the question has still to be answered as to whether it is the function of missions to pursue a policy of better intensive general education. Such schools would require to be so efficient as to challenge the work of Government schools.

We have noted that over four thousand Christian children already attend Government Anglo-Vernacular schools. Many would advocate to-day the extension of this practice. So long as mission schools are content to work along the lines of a Government secular curriculum with a little religious teaching as an extra, and this too of very varying degrees of efficiency, especially in the villages, it cannot be said that real Christian education is being achieved by mission schools. This conception of a mission school is no longer satisfactory. It is becoming recognized that a truly Christian education can only be given in schools for Christian children, where the object in all parts of the curriculum is to draw out the full implications of the Christian consciousness and to develop Christian character. This cannot be done for the non-Christian pupil. Ethically it would scarcely be an honest thing to attempt, and psychologically it would not be wise. It cannot be right to attack and undermine the religious influences of the Buddhist home, and the religious life of the community such as it is, through schools for the children. In such an effort we are doing justice neither to the non-Christian nor to the Christian child. All modern educational theory supports this, and this explains much of the non-success of such schools so far, from the evangelistic point of view.

Burma, through its local Education Boards, which are largely Buddhist, is demanding compulsory primary education. These Boards wish to make Buddhist education universal and compulsory for all, including Christians and Mohammedans. At present the schools in the villages are either Buddhist or Christian, and even if each religious community were allowed to control its own schools it would take many generations to accomplish anything very considerable should compulsory education became the law to-morrow.

The problem before missions is to give much more effective Christian education to Christian children. If we are told, then, that these local bodies oppose the extension of Christian schools, we shall have to consider the question of how to reach the villages apart from the question of school work altogether.

Henceforth evangelistic work will require to be the main method of reaching the villages, the school becoming possible only when there are sufficient Christian children to justify opening it.

The whole question of what constitutes true Christian education will require to be studied from the very foundation, realizing that a Government secular curriculum with a dash of religious teaching is not Christian education at all.

The steady extension of general education must be depended on to prepare the people intelligently to apprehend the Christian message and to read and understand Christian literature.

An evangelistic programme for the villages calls mainly for native workers. In this connection one naturally thinks of the great possibilities latent in the growing Karen Christian community. A large number of paid mission workers among the other races are Karen Christians, although for them work among the proud Burmans is not easy.

We learn, however, that the Karens have developed strong communal tendencies, and are jealous and suspicious of their Burmese neighbours. "It is the exclusive spirit," says the Rev. W. C. B. Purser, "which has prevented them hitherto from playing

their part in the evangelization of the Burmese people."*

A great spiritual uplift is needed if the Karen Christians are to rise to the call of the present moment. Their Christian spirit must effectively challenge all communal and sectional selfishness, which is the besetting sin of Indian Christianity. The latter easily becomes self-centred and evangelistic zeal is hard to find. Not long ago Sadhu Sundar Singh told his fellow Christians that when he thought of what the Korean, the Chinese, or even the Japanese Christians were doing to win their own countrymen he was ashamed at their lack of evangelistic zeal.

The great service which Western missions can render the Burmese Church to-day is not to give them a mainly secular general education, or any other social or economic uplift, but to make a spiritual contribution which will infuse new life into the Christians themselves. This will solve the great problem of reaching the villages as nothing else possibly can.

Our reports tell us that there are many villages in which Christians live where there is no systematic Sunday school instruction. The Sunday schools are attended by 34,841 children, many of them non-Christian. Where are the other children of a Christian community which numbers about 280,000? A few districts record fifty per cent. of the community as attending Sunday schools, which shows that the situation elsewhere must be even worse than the average attendance would indicate. A great problem of Christian education exists, especially in Lower Burma where the number of paid indigenous workers is four times greater than elsewhere.

It is quite evident that there is little voluntary service on the part of the Church members, and too much reliance is placed on the paid workers for Sunday school work. This is not a healthy sign. When the Church organizes its Sunday school work independent of paid day school teachers, it will then begin to live.

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* *International Review of Missions*, October, 1928, p. 661.

The question, however, of the advisability of employing paid workers at all has not yet been properly faced. That voluntary work is seriously discouraged, and the self-propagating power of the Christian Church incalculably crippled, appears to be certain. The Rev. C. R. Purser, in his report for 1925–26, shows how crucial this matter has become :—

" As the years pass by, I find myself driven more and more to the conclusion that the policy we have been following in regard to the evangelistic work amongst the Burmese is fundamentally wrong. The general desire seems to be to seek out suitable men and then have them trained as catechists and later to get them ordained. The Board of Missions is then asked to find funds to supply them with salaries. The motive behind it all is, of course, a good and worthy one, that of throwing as many men as possible into the work of evangelization. But this pious attempt made by the foreign missionaries has in many cases not been met by the same piety from those whom they have thrown into the work. The keenness of the evangelist is seen as he wanders from village to village, humbling himself as becometh the disciples of the Master, having no fixed itinerary, but staying or going on as opportunity arises. When the missionary's work has met with a certain amount of success and he has won various disciples scattered over a large area, is it necessary to appoint an agent paid by foreign money to look after these new converts ? It all depends on how we answer that question. Has it not been shown over and over again that this kind of work is done far more satisfactorily by honorary workers ? . . . All missionaries desire the Native Church to be self-supporting. Does it not therefore seem strange that the people amongst whom we are working, though ready to give most amazingly liberally to anything connected with their own religion, yet when they become Christians close all these channels of charity ? I think it is because we have not fully appreciated Burmese Buddhist philosophy. They look upon us as ' Thu-daw-gungs,' seeking merit, and give us the

opportunity of earning such merit by accepting of our charity. And it comes somewhat of a shock to some of them when they realize that they themselves are being asked for alms. If a convert has the Spirit of Jesus, his own prayers and Bible reading, with the occasional visit of the itinerate missionary, will turn him into a St. Andrew. He will seek out his brothers and the Native Church will grow independent of paid agents. For years to come they will require the inspiration and guidance of the foreign missionary. But the Native Church will only be a real and lasting one in so far as it produces its own voluntary missionaries. Any foreign money spent in this way seems to retard rather than hasten the time of a self-supporting Church. The desire for overseers will come from within. When the desire is there, there will also be found the means to fulfil the desire. Is it right at the present time to throw upon them an expensive native priesthood which they cannot yet support ? Education, training, medical work, though intimately connected with evangelistic work, are, at the present stage of development, matters which hardly come within the scope of the problem of self-support.

" A glance at the accounts will show how much money has been spent in this district on evangelizing agents and how much money the Society is called upon to find in order to meet the amazing small proportion raised by the Native Church. In this area, the Burmese subscribe about one-fifth and the Chin about one-third of the cost of their priest and catechists. This does not take into account the money paid for their travelling expenses and the reduced fees allowed to the children (in some cases wholly free) to attend our Rangoon and other schools."*

Mr. Purser here touches upon a fundamental point in the establishment of an Indigenous Church, and more and more it must be recognized that no one should ever be paid with foreign money to preach the Gospel to his own fellow-countrymen. This has

* Quoted in *National Christian Council Review*, January, 1927.

been one of the gravest mistakes made by missions, the evil consequences of which are most far-reaching.

The country is so well supplied with civil hospitals and dispensaries (183) that there are only a few mission institutions. Protestant Missions have five hospitals and eleven dispensaries, and the Roman Catholic Missions have exactly the same number. They are found in the four divisions of Pegu, Tenasserim, Mandalay and the Eastern States.

What then are some of the conclusions to which we are led? The great problems of Burma are the evangelization of the nine million Buddhists; the evangelization of great village areas; the reaching of the half a million Mohammedans for whom little, if anything, is done; the evangelization of the great majority of the minor races, especially the Animist hill tribes with a population of 592,822; the problem of the half a million Tamils and Telugus who contribute only eight per cent. to the Christian population, both Protestant and Roman Catholic; the winning of the 150,000 Chinese who have shown themselves peculiarly opposed to Christianity. Faced with these untouched classes and unoccupied areas, the small force of workers is but a thin red line. The Christians are concentrated in certain definite areas, as are also the workers, and most of rural Burma is still outside Christian influence. Most of the really difficult tasks remain to be grappled with. The large number of educational workers, especially in Rangoon and Mandalay, leave but few for direct evangelistic work. In Upper Burma there is only one-fifth of the number of evangelistic workers found in Lower Burma. Christian village schools exist in less than half of the villages where Christians live. The great deficiency of Sunday schools shows that there is little voluntary service among the Christians, and that the paid workers themselves, especially in Lower Burma, do not do what they might. The number of workers in training is scarcely sufficient to keep things going, and is totally inadequate in face of the challenge before the Church.

The problem of Burma, as of so many other fields,

is to find a living Church which will be a sufficient witness of the love of Christ to the peoples of their own land.

In face of so many unreached districts a policy of delimitation of fields between the various Societies now at work may, in practice, easily become a hindrance. While such a policy is designed to prevent overlapping, it can only be justified where a Society is definitely planning to enter the field allotted. If evidence cannot be shown that such advance is being contemplated, no obstacle should be placed in the way of any other Society able to open new work.

There are some problems of Christian occupation which require special emphasis. We have referred to the impression which so many observers record of the aspect of general happiness and contentment to be seen in the villages of Burma. But this has its other side.

"Buddhism"—writes the Rev. Sidney Gordon—"associates suffering with demerit and, perhaps for this reason, the villager does not readily reveal his deeper feelings to strangers. To anyone, however, who establishes a friendship with the villager, and is taken into his confidence, a different picture is presented. Neglect of bodily ailments, ignorance and gross filth produce a catalogue of suffering and sores which call for what help he can give even with a few simple medicines. In the larger centres Government has provided hospitals and dispensaries, but, apart from cases of hurt likely to result in police proceedings, the villager rarely avails himself of such institutions. Travelling dispensaries could do much to meet his needs, but so far Government has not approved of these. We have seen that there are only twelve residential centres in 35,005 villages, and it naturally follows that missions have done little to meet the needs of the villagers. There is a great untouched field here. Despite nationalism, the village is still the social unit, and here the vast majority of the Burmans live. Without doubt this is the biggest problem before missions in Burma."

Another field which could be developed is also chiefly connected with village work, that of Burmese women. Compared with other Eastern countries, they are peculiarly free and accessible. They are, however, held fast by superstition and prejudice, which can only be broken through by the Christian spirit, and that largely by means of the work of women. With only one hundred and nine women workers, the majority of whom are in city institutions, there exists here a very great untouched field for women missionaries. Co-operation may be expected from Burmese Christian women who have taken a notable step quite recently. "They have formed themselves into the Burma Women's Missionary Society, have collected funds with which to stretch out helping hands to established stations by supporting workers there, and have just built themselves central office buildings in Rangoon, to be the pulsing heart of their growing activities. They have thus lined themselves up with the various Home Mission Societies which are working in various parts of Burma."*

The greatest problem of all is the relationship of the Buddhist population to the message of the Gospel. Regarding this the Rev. Wallace St. John writes :—

"The thoroughly established Buddhism of one hundred years ago, with its system of merit and severe legal demands, has in a measure lost its hold on the people. The people who, as a rule, would not listen to anything except the exhortations of the Buddhist monks are now ready to listen to the Christian message. The friendliness shown by missionaries and Christians of the country has won a general kindly feeling, and a slight knowledge of Christ has taken much of the bitterness out of the Buddhist opposition."

"The Buddhists, who are Burmans, Shans and Talaings . . . have shown great reluctance to give up their images and costly shrines and expensive monasteries. The missionary battle has been waged on all fronts. Buddhists are strongly fortified with

* A. H. Henderson, WORLD DOMINION, April, 1927.

their literature, their established customs and strong prejudices, in addition to the material enrichment their religion has had for many centuries. Buddhists have also always had their monastic schools for boys. They have taught the lads their religious liturgy and have trained them into grooves of living laid down by Gautama Buddha, which have emphasized great self-denial though no real self-sacrifice. It would be strange indeed if a religion such as this could be thrown off easily. Its enormous body of Scriptures, its regular instructions, its extreme reverence for its well-versed monks, are all calculated to make a permanent intellectual impression upon the people."

So far mission work among the Buddhists has too exclusively reached the lower social orders and the less educated. The educated classes and the students whose minds are being awakened are not being effectively touched. "A new evangelism"—says Wallace St. John—" is needed to appeal to this class." To-day new interests are occupying the attention of the educated classes, especially that of the new nationalism.

" There has been a revival of Buddhism,"—says A. H. Henderson*—" largely due to this nationalistic spirit, which feels that Buddhism is part of the old order, and should be bolstered up. A ' Buddhist Mission Press ' has been started in imitation of the ' Baptist Mission Press.' " " A little while ago it was the fashion to have Young Men's Buddhist Associations as an offset to the Young Men's Christian Associations. The same spirit finds expression in rules passed prohibiting the visiting of pagodas by anyone unwilling to remove his or her shoes. Tracts, too, have been prepared and circulated to try and meet the Christian arguments."

" Christian preachers and missionaries are almost invariably accorded a welcome by the mass of the people. . . . In increasing numbers Buddhists are accepting the great truth of an Eternal God, the

* World Dominion, April, 1927.

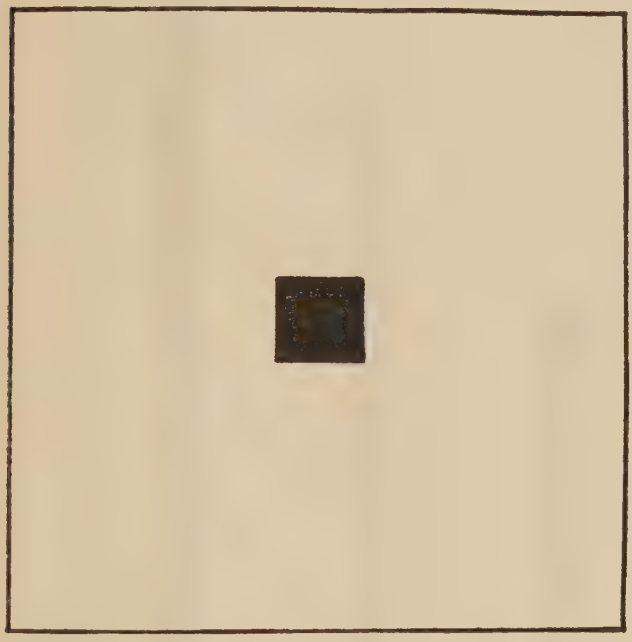
Ruler of the Universe, from whom Gautama was sent, probably never realizing that, on accepting this truth, they are knocking out the key-stone of the Buddhist arch. In two districts there has been awakened a desire among the Burmans to hear of Christ, and they have appealed to their Christian Karen neighbours to preach to them the Gospel; again a great change from the past."

The Protestant Christian community among the Buddhist Burmans has only grown from eight thousand in 1910 to a little over nine thousand in 1926, and is largely drawn from the very poorest of the people. The whole problem of Buddhism must be adequately faced. The Christian Faith is challenged, and a much greater evangelistic effort is called for in order to win the Burmans. The signs are propitious. They will not always be satisfied with the hopeless outlook and moral inertia of their ancestral faith. The day of a great harvest is bound to come.

"A crisis is approaching"—continues Dr. Henderson—"Buddhism is popularly supposed to last for five thousand years; but at the end of the first 2,500 will come a momentous change. After the expiration of this period, another Supernatural personality (known as the Sakya Min) takes control. Under his rule swift and condign punishment follows each sin. Every lapse will be immediately and unfailingly punished. This first period lacks only some thirty years for its completion, and there is trembling in the hearts of the Buddhists.

"This is spreading even among the common people, and should be a tremendous asset in the preaching of Christianity, for it must certainly help to bring about a realization of their terrible danger as sinners. This, in turn, must rouse interest in a Saviour who can deliver from sin. Then, at the completion of the 2,500 years, if these terrible judgments do not take place as they believe, their faith in the whole of Buddhism is likely to be rudely shaken. Now, therefore, is the time of all others for as widespread and clear a presentation of Christ and His Gospel as possible."

Diagram showing proportion of Indigenous Christians (1926) to the total population (1921)



Total Population	13,212,192
Indigenous Christians	274,105

This represents a proportion of 1 to 49 of the population. The population, however, has increased since 1921, therefore the diagram is approximate.

Chart Showing Growth of Christian Community.

Black Column—Protestant Christian Community.
Shaded „ —Roman Catholic Christian Community.

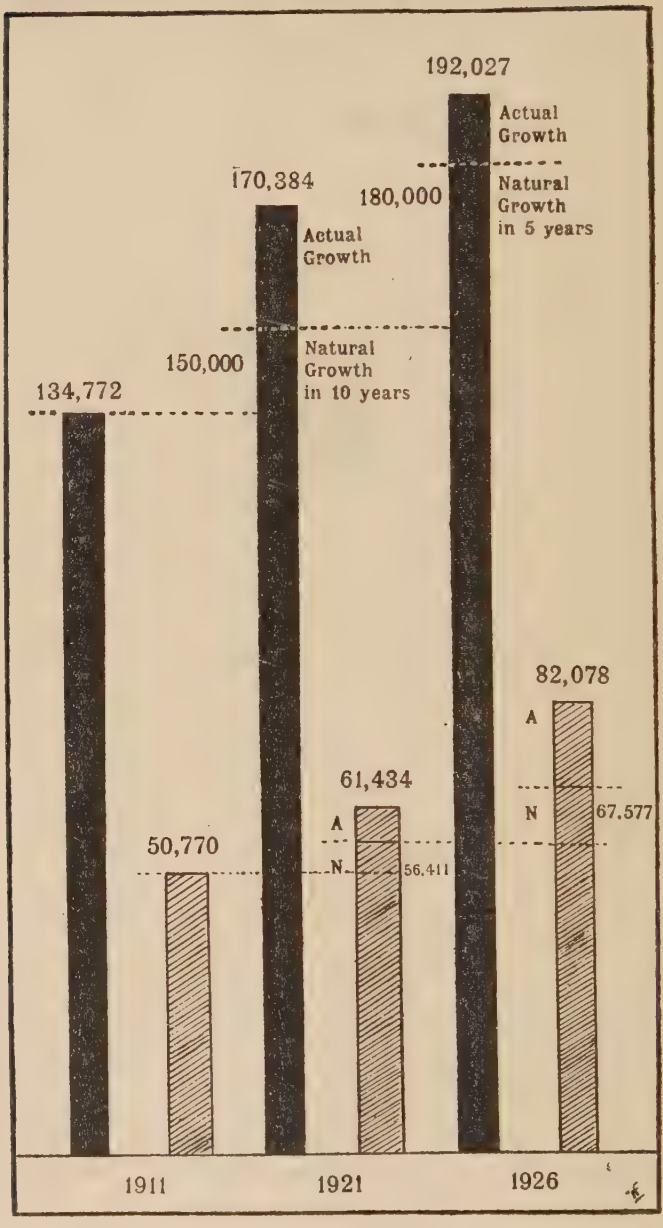
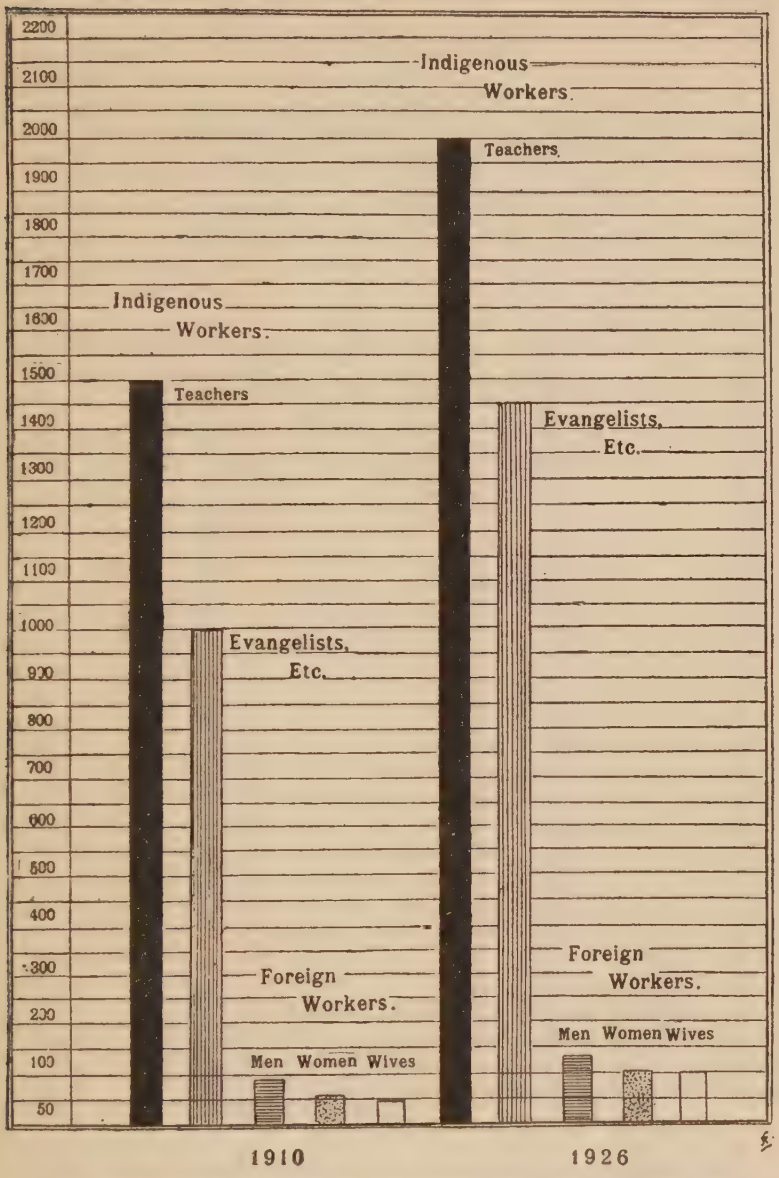
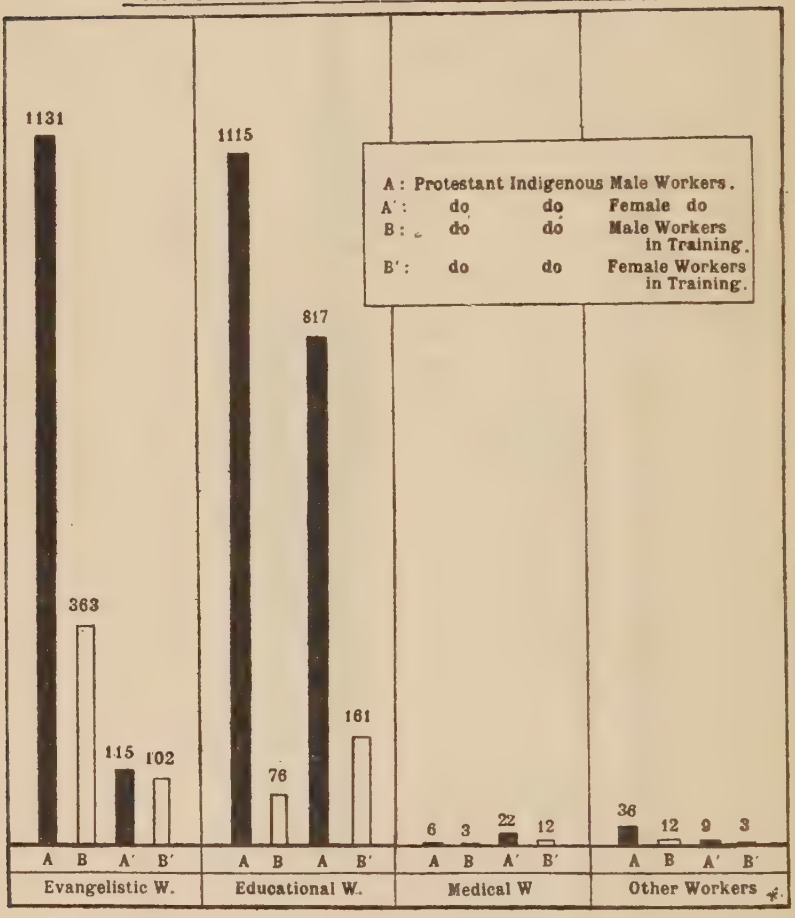


CHART SHOWING
INDIGENOUS and FOREIGN WORKERS in BURMA



This estimate of teachers and evangelists for 1926 can only be approximate, as the type of work of the last three hundred workers added was not stated. They have been distributed in the same proportion as that of the 3,251, first calculated by the Rev. C. E. Olmstead (1927).

CHART SHOWING
PROTESTANT INDIGENOUS WORKERS
— and —
INDIGENOUS WORKERS IN TRAINING.



This diagram represents the distribution of the 3,251 workers reported on in 1927 by the Rev. C. E. Olmstead. The 287 workers reported since would increase the columns proportionately, if added.

APPENDICES

APPENDIX		PAGE
	Summary	83
I.	Races, Languages and Populations by Religions	84
II.	Areas, Populations, Foreign and Native Workers	85
III.	Mission and Church Statistics	89
IV.	Recent Statistics of the Four Principal Missions	90
V.	Languages and Dialects of Burma	95
VI.	Comparison of Protestant and Roman Catholic Work	96
VII.	The Bible in Burma	97

List of Missionary Societies

1.	A.B.B.M.	American Baptist Foreign Mission Society (American Baptist Burma Mission).
2.	B.C.M.S.	Bible Churchmen's Missionary Society.
3.	B.F.B.S.	British and Foreign Bible Society.
4.	C.L.S.	Christian Literature Society for India and Africa.
5.	M.E.Ch.	Foreign Mission Board of the Methodist Episcopal Church.
6.	S.A.	Salvation Army.
7.	S.D.A.	Seventh-Day Adventists.
8.	S.P.G.	Society for the Propagation of the Gospel.
9.	W.M.M.S.	Wesleyan Methodist Missionary Society.
10.	Y.M.C.A.	Young Men's Christian Association.
11.	Y.W.C.A.	Young Women's Christian Association.

Summary of Statistics, 1926

Burma

Area	233,707 square miles.
Population	13,212,192.
Density	57 persons per square mile.
Protestant foreign workers	351
Protestant native workers	3,538
Protestant missionary residential stations	47
Protestant Christians (Census 1921)	170,384
Protestant Christians (Mission returns)	192,027
Protestant Mission schools	972
Pupils in schools	40,539
Hospitals	5
Dispensaries	11

APPENDIX I.

(Figures taken from 1921 Census.)

1. RACES AND LANGUAGES. (Certain population areas not included.)

Races.		Languages.	
Burmese and Talaing	9,116,010	.. .. ..	9,007,000
Karen	1,220,356	.. .. ..	1,220,099
Shan, etc.	1,746,737	Shan	1,018,000
		Chin	289,000
		Kachin ..	147,000
		Palaung Wa ..	157,000
		Others ..	147,000
Indian	878,236	.. .. ..	887,000
Chinese	149,060	.. .. ..	149,000
European and others	58,700	Indo-Burman and others ..	148,000
	13,169,099		13,169,099

2. MOSLEM POPULATION.

Zerbadis Moslems ..	93,482
Arakan Moslems ..	23,775
Arakan Kamans ..	2,163
Indian Moslems ..	366,271
	485,691

3. CHRISTIAN POPULATION (Protestant, Roman Catholic, etc.).

(a) From Indigenous Races.

From the Burma group	14,611	or 5.7	per cent. of total Christians.
,, ,, Karen ,,	178,225	,, 69.3	,, ,, ,, ,,
,, ,, Chin, Shan, Kachin and Talaing groups ..	14,924	,, 5.8	,, ,, ,, ,,
	207,760		

(b) From Indian Races.

From the Tamils ..	17,737	or 6.9	per cent. of total Christians.
,, ,, Telugus ..	2,124	,, .8	,, ,, ,, ,,
,, other Indians ..	2,741	,, 1.1	,, ,, ,, ,,
,, others	1,456	,, .6	,, ,, ,, ,,
	24,058		

Total Christians from Indigenous and Indian Races .. 231,818

(c) From other Races.

Europeans	8,630	or 3.3	per cent. of total Christians.
Anglo-Indians ..	16,658	,, 6.5	,, ,, ,, ,,
	25,288		

Total number of Europeans 25,288

GRAND TOTAL 257,106

APPENDIX II.

Areas, Populations, Foreign and Native Workers, 1926

Division.	District.	Area. Sq. Miles.	Population.	Station.	Mission.	Foreign Workers.				Indigenous Workers
						Men.	Wives.	Women	Total.	
Arakan.		**14,807**	**909,246**							
	1. Akyab	5,136	576,430	Nil.	Nil.	—	—	—	—	—
	2. Hill Dist. of Arakan	1,500	20,914	,,	,,	—	—	—	—	—
	3. Kyaukpyu ..	4,387	199,873	,,	,,	—	—	—	—	—
	4. Sandoway	3,784	112,029	Sandoway	A.B.B.M.	1	1	2	4	42
Pegu.		**13,707**	**2,309,293**							
	5. Rangoon	76	341,962	(Ahlone P.O.)	S.P.G.	1	—	—	1	—
					S.D.A.	3	3	1	7	—
				City	A.B.B.M.	21	17	10	48	403
					B.F.B.S.	1	1	—	2	31
					C.L.S.	1	—	—	1	—
					M.E.Ch.	4	4	7	15	96
					S.A.	6	3	4	13	13
					S.P.G.	3	—	2	5	28
					Y.M.C.A.	5	4	—	9	4
					Y.W.C.A.	—	—	3	3	4
	6. Insein	1,904	293,083	Kemmendine	A.B.B.M.	—	—	3	3	2
					S.P.G.	2	—	6	8	127
				Insein	A.B.B.M.	4	4	2	10	5
				Taikgyi	S.D.A.	1	1	—	2	4
	7. Hanthawaddy ..	1,866	364,624	Syriam	S.P.G.	1	—	—	1	—
					A.B.B.M.	—	—	—	—	5
					M.E.Ch.	1	1	—	2	28
				Twante	M.E.Ch.	1	—	—	1	
				Thongwa	M.E.Ch.	1	1	2	4	—
	8. Tharrawaddy ..	2,863	492,429	Tharrawaddy	A.B.B.M.	—	—	2	2	141
				Thonze	A.B.B.M.	1	1	—	2	

AREAS, POPULATIONS, FOREIGN AND NATIVE WORKERS—*Continued*

Division.	District.	Area: Sq. Miles.	Population.	Station.	Mission.	Foreign Workers.				Indigenous Workers
						Men.	Wives.	Women	Total.	
Pegu—*contd.*	9. Pegu	4,083	445,620	Nyaunglebin	A.B.B.M.	—	—	2	2	
				Pegu	A.B.B.M.	1	1	1	3	185
					M.E.Ch.	1	1	—	2	
				Sittang	M.E.Ch.	—	—	—	—	
	10. Prome	2,915	371,575	Prome	A.B.B.M.	1	—	1	2	22
					S.P.G.	—	—	—	—	15
Irrawaddy.		**13,437**	**2,030,044**							
	11. Bassein	4,127	489,473	Bassein	A.B.B.M.	3	1	3	7	555
	12. Henzada	2,872	550,920	Henzada	A.B.B.M.	2	2	2	6	256
					S.D.A.	2	1	—	3	2
	13. Myaungmya ..	2,650	370,551	Myaungmya	Vacant	—	—	—	—	—
	14. Maubin	1,640	330,106	Maubin	A.B.B.M.	—	—	2	2	90
	15. Pyapon	2,148	288,994	Pyapon	A.B.B.M.	—	—	—	—	17
Tenasserim.		**35,788**	**1,613,523**							
	16. Toungoo	6,135	381,883	Thandaung	M.E.Ch.	—	—	2	2	—
				Toungoo	A.B.B.M.	3	2	5	10	228
					S.A.	1	—	—	1	—
					S.P.G.	3	—	1	4	103
	17. Salween	2,666	50,379	Kamamaung	S.D.A.	2	2	—	4	5
	18. Thaton	4,831	471,100	Nil.	A.B.B.M.	—	—	—	—	6
	19. Amherst	7,059	417,910	Moulmein	A.B.B.M.	5	5	12	22	189
					S.P.G.	1	—	—	1	28
	20. Tavoy	5,308	156,786	Tavoy	A.B.B.M.	2	2	—	4	92
	21. Mergui	9,789	135,465	Mergui	M.E.Ch.	1	—	—	1	—
Magwe.		**21,040**	**1,447,530**							
	22. Thayetmyo ..	4,750	255,406	Thayetmyo	A.B.B.M.	1	1	—	2	13
	23. Pakokku	6,210	465,771	Pakokku	W.M.M.S.	1	1	1	3	17
	24. Minbu	3,293	274,302	Salin	W.M.M.S.	2	1	—	3	7
	25. Magwe	3,687	423,252	Nil.	S.P.G.	—	—	—	—	—
	26. Pakokku Hill Tracts	3,100	28,799	,,		—	—	—	—	—

AREAS, POPULATIONS, FOREIGN AND NATIVE WORKERS—*Continued*

Division.	District.	Area. Sq. Miles.	Population.	Station.	Mission.	Foreign Workers.				Indigenous Workers
						Men.	Wives.	Women	Total.	
Mandalay.		**28,788**	**849,361**							
	27. Mandalay	2,117	356,621	Mandalay	A.B.B.M.	1	—	4	5	43
					S.P.G.	3	—	4	7	28
					S.A.	1	1	—	2	—
					W.M.M.S.	2	1	2	5	23
				Maymyo	A.B.B.M.	1	1	2	4	—
					S.A.	1	1	—	2	—
					S.P.G.	—	—	—	—	—
	28. Bhamo	6,903	112,960	Bhamo	A.B.B.M.	3	3	—	6	53
	29. Myitkyina ..	10,651	118,382	Myitkyina	A.B.B.M.	1	1	—	2	19
				Mohnyin	B.C.M.S.	1	1	5	7	10
				Hkapra	B.C.M.S.	3	—	—	3	—
	30. Katha	8,917	253,725	Nil.	Nil.	—	—	—	—	—
	31. Putao	200	7,673	,,	,,	—	—	—	—	—
Sagaing.		**35,056**	**1,358,032**							
	32. Shwebo	5,714	391,284	Shwebo	S.P.G.	1	—	—	1	—
					A.B.B.M.	1	—	—	1	11
	33. Sagaing	1,825	326,908	Sagaing	A.B.B.M.	1	1	1	3	—
	34. Lower Chindwin ..	3,480	342,880	Monywa	W.M.M.S.	1	1	1	3	11
	35. Upper Chindwin ..	16,037	186,881	Mawlaik	W.M.M.S.	1	—	—	1	1
	36. Chin Hills	8,000	110,079	Haka	A.B.B.M.	1	1	—	2	24
				Tidim	A.B.B.M.	1	1	—	2	—
Meiktila.		**10,491**	**1,197,771**							
	37. Kyaukse	1,282	142,677	Kyaukse	W.M.M.S.	2	2	2	6	12
	38. Meiktila	2,287	289,897	Meiktila	A.B.B.M.	—	—	1	1	30
				Pyinmana	A.B.B.M.	3	1	—	4	
	39. Yamethin	4,176	323,189	Pyawbwe	W.M.M.S.	—	—	—	—	—
					A.B.B.M.	—	—	—	—	42
	40. Myingyan	2,746	442,008	Myingyan	A.B.B.M.	—	—	1	1	21

AREAS, POPULATIONS, FOREIGN AND NATIVE WORKERS—*Concluded*

Division.	District.	Area. Sq. Miles.	Population.	Station.	Mission.	Foreign Workers. Men.	Wives.	Women	Total.	Indigenous Workers
Specially Administered Territories.		**60,593**	**1,497,392**							
	41. Northern Shan States	20,156	585,924	Namkham	A.B.B.M.	1	1	—	2	
	42. Southern Shan States	36,157	847,618	Kalaw	A.B.B.M.	1	1	—	2	
					W.M.M.S.	1	1	—	2	
				Kengtung	A.B.B.M.	2	2	1	5	247
				Mongnai	A.B.B.M.	1	1	—	2	
				Taunggyi	A.B.B.M.	2	1	4	7	
	43. Karenni	4,280	63,850	Loikaw	A.B.B.M.	1	—	—	1	
	Additional workers (A.B.B.M.) (1926)					128 12	84 18	104 5	316 35	3,338 200
	Totals					140	102	109	351	3,538
	Roman Catholic Workers					Priests.	Lay.	Sisters.		
						86	26	188	300	945
	Protestant and Roman Catholic Grand Totals					..	..	..	651	4,483

APPENDIX III.

Mission and Church Statistics

Figures for Protestant Missions, 1926

Divisions and Districts.*	Christian Community.			Villages in which Christians live.	Census number of villages.
	Communicants.	Others.	Total.		
Arakan Division.	**593**	**600**	**1,193**	**28**	**1,442**
1. Akyab	—	—	—	—	870
2. Hill District	—	—	—	—	41
3. Kyaukpyu	—	—	—	—	354
4. Sandoway	593	600	1,193	28	177
Pegu Division.	**26,634**	**21,239**	**47,873**	**614**	**2,273**
5. Rangoon	9,785	7,341	17,126	10	—
6. Insein	8,394	4,512	12,906	302	375
7. Hanthawaddy	391	470	861	87	468
8. Tharrawaddy	2,884	1,538	4,422	50	549
9. Pegu	4,220	5,796	10,016	111	438
10. Prome	960	1,582	2,542	54	443
Irrawaddy Division.	**39,571**	**28,400**	**67,971**	**422**	**2,580**
11. Bassein	19,721	9,955	29,676	260	688
12. Henzada	6,053	3,018	9,071	105	621
13. Myaungmya	8,008	7,605	15,613	—	588
14. Maubin	3,954	4,600	8,554	50	311
15. Pyapon	1,835	3,222	5,057	7	372
Tenasserim Division.	**19,787**	**22,232**	**42,019**	**352**	**1,708**
16. Toungoo	11,519	13,300	24,819	236	560
17. Salween	204	511	715	1	89
18. Thatoh	52	21	73	4	385
19. Amherst	4,682	3,800	8,482	70	348
20. Tavoy	2,280	1,050	3,330	41	179
21. Mergui	1,050	3,550	4,600	—	147
Magwe Division.	**834**	**668**	**1,502**	**33**	**2,489**
22. Thayetmyo	625	498	1,123	17	641
23. Pakokku	85	41	126	11	742
24. Minbu	24	11	35	5	339
25. Magwe	100	118	218	—	465
26. Pakokku Hills ..	—	—	—	—	302
Mandalay Division.	**4,769**	**4,809**	**9,578**	**85**	**2,352**
27. Mandalay and Mandalay City ..	2,332	2,733	5,065	43	332
28. Bhamo	1,882	1,440	3,322	25	555
29. Myitkyina	455	510	965	17	771
30. Katha	100	126	226	—	685
31. Putao	—	—	—	—	9
Sagaing Division.	**1,158**	**806**	**1,964**	**89**	**2,219**
32. Shwebo	84	165	249	13	632
33. Sagaing	30	36	66	—	282
34. Lower Chindwin ..	122	84	206	22	361
35. Upper Chindwin ..	19	21	40	9	465
36. Chin Hills	903	500	1,403	45	479
Meiktila Division.	**1,450**	**1,011**	**2,461**	**61**	**1,228**
37. Kyaukse	36	37	73	4	277
38. Meiktila	466	514	980	6	400
39. Yamethin	807	420	1,227	32	356
40. Myingyan	141	40	181	19	195
Eastern States.	**6,202**	**11,264**	**17,466**	**83**	**18,714**
41. Northern Shan States	6,202	11,264	17,466	83	6,610
42. Southern Shan States					11,412
43. Karenni Hills	—	—	—	—	692
	100,998	**91,029**	**192,027**	**1,767**	**35,005**

* For Areas and Populations, see previous table, p. 85.

NOTE.—Since these schedules have been prepared there has been a rearrangement of districts and divisions made by Government.

APPENDIX IV.

Recent Statistics of the Four Principal Missions *

1. American Baptist Burma Mission.
2. Society for the Propagation of the Gospel.
3. Wesleyan Methodist Missionary Society.
4. American Methodist Episcopal Church.

1. American Baptist Burma Mission.

Foreign workers.

Ordained men	53	
Unordained men	24	
Wives	66	
Single women	63	
Doctors and Nurses	(10)	
Total		206

Burmese workers.

Ordained men	335	
Other men and women	900	
Teachers (men)	1,053	
,, (women)	899	
Medical (men and women)	12	
Total		3,199
Grand Total		3,405

Churches	1,289	(954 self-supporting).
Church buildings	1,358	
Church members	103,346	
Baptisms (1927)	10,033	
Sunday Schools	792	
Scholars	37,286	

* These figures are somewhat more recent than those given in Appendix II. In the case of the A.B.B.M., two stations outside Burma are included, which partly accounts for the difference. The other small differences are due to additions to the staffs.

Educational Work.

Theological Schools	4		
Men		175	
Women		25	
Total			200
Colleges	1		
Men		244	
Women		71	
Total			315
High Schools	32		
Boys		4,737	
Girls		2,275	
Total			7,012
Secondary and Grammar Schools	82		
Boys and Girls		8,347	
Primary Schools and Kindergartens	754		
Boys and Girls		28,532	

Total number of Schools and Colleges 874, of which 660 are self-supporting.
Total number of Scholars, 44,570.
Native contributions, $255,033.

Medical work.

Hospitals	4
Dispensaries	12
Treatments	49,131
Fees	$13,938

2. SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

Foreign workers.

Ordained men	15	
Unordained men	3	
Wives	6	
Single women	13	
Doctors and Nurses	(3)	
Total		37

Burmese workers.

Men—evangelistic	99	
,, —educational	132	
Women—educational ..	97	
,, —nurse	1	
Total		329
GRAND TOTAL		361

Villages in which Christians live..	352	
Church members	9,049	
Other Christians	11,425	
		20,474

Educational work.

Number of Schools ..	105		
Secondary pupils.			
Christian boys ..		327	
,, girls ..		215	
Total			542
Non-Christian boys..		1,052	
,, ,, girls..		887	
Total			1,939
GRAND TOTAL			2,481

3. Wesleyan Methodist Missionary Society.

Foreign workers.

Ordained and lay men ..	10	
Wives	7	
Single women	6	
Total		23

Burmese workers.

Ordained men	3	
Catechists	15	
Teachers	44	
Total		62
Women—Biblewomen ..	5	
Teachers	19	
Total		24
		86
Grand Total		109

Church members	784	
Others	457	
Total		1,241

Educational work.

4 High Schools with
50 Teachers.
239 Students in High School Classes.
1,002 Students in Primary and Middle Classes.
2 Middle Schools with
13 Teachers.
245 Students.

Women's Mission Schools for Girls.

4 Boarding Schools with
456 Day Scholars and
93 Boarders.

4. AMERICAN METHODIST EPISCOPAL MISSION.

Foreign workers.

Ordained men	9	
Unordained men	1	
Wives	8	
Single women	17	
Total		35

Burmese workers.

Men—ordained	14	
unordained	65	
Women—Biblewomen	3	
Teachers	58	
Total		140
GRAND TOTAL		175

Christian community.

Communicants	1,254	
Others	1,405	
Total		2,659
Number of Churches	10	

Educational work.

1 Boys' High School	pupils,	1,012
1 Girls' „ „	„	351
5 Boys' Anglo-Vernacular	„	662
3 Girls' „ „	„	557
13 Primary—boys and girls	„	540
23		3,122

Teachers in these Schools—131.

APPENDIX V.

Languages and Dialects of Burma

(*A.*) Burma Group : Sixteen dialects are recorded, the largest of which is of course Burmese, with 8,400,094 speakers. The next largest is Yanbye (250,018).

(*B.*) Lolo-Mus'o Group : Eleven languages are known, the largest is Akha (34,265) and the next Lahu (22,742).

(*C.*) Kuki-Chin Group : Forty dialects are known, the largest of which returned are Khami (26,571), then Sokte (27,363), but 130,000 are returned as " Chin " unspecified.

(*D.*) Naga Group : Three dialects are spoken, but the largest, Tangkul, has only 236 speakers.

(*E.*) Kachin Group : Three dialects are known, but most of the 145,618 Kachin speak the Kachin dialect proper.

(*F.*) Sak Group: Four dialects are known, of which Kadu (37,710) is by far the largest, 18,594 speaking Kadu only.

(*G.*) Mishmi Group : No speakers.

(*H.*) Mro has 14,324 speakers.

(*I.*) Tai Group : There are eleven dialects, of which Shan (unspecified) has 326,515 speakers and Shangali 474,878.

(*J.*) Malay Group : Two dialects are spoken, of which Malay proper has the most speakers (3,446).

(*K.*) Mon Group : Here there is one language, namely Talaing, with 189,263 speakers.

(*L.*) Palaung-Wa Group : There are ten dialects here, of which Palaung and Pale are the commonest, with 117,725 speakers. There are 13,648 speakers of Wa, and 12,853 of Yanglam.

(*M.*) Khan Group : No speakers.

(*N.*) Karen Group : There are seventeen dialects, of which the commonest are Sgaw with 432,829 speakers and Pwo with 364,705.

(*O.*) Man Group : Two dialects are known, the largest, Miao, has only 394 speakers.

(*R.*) Chinese Group : There are 55,616 speakers of Yunnanese and 66,546 speakers of other Chinese languages.

(*X.*) Indian Languages : 880,406 speakers.

(*Y.*) European Languages : 24,441 speakers.

(*Z.*) Other Languages : 1,004 speakers.

APPENDIX VI.

Comparison of Protestant and Roman Catholic Work. 1926 Figures

	Protestant.		Roman Catholic.	
Christian Community* ..	192,027		82,078	
Foreign Workers	351		300	
Native Workers	3,538		945	
Stations and Out-stations ..	1,812		940	
Schools : Primary	861		217	
Middle	84	972	15	241
High (and Colleges)	27		9	
Pupils : Primary	24,917		10,210	
Middle	15,622	40,539	5,158	15,368
High				
Hospitals	5		5	
Dispensaries	11		11	
Orphanages	2		65	
Periodicals	8		2	

* Excluding Europeans.

APPENDIX VII.

The Bible in Burma

Rev. R. Kilgour, D.D.
Editorial Superintendent of the British and Foreign Bible Society

BIBLE TRANSLATION

Though Bible work in Burma is rightly associated with the name of Adoniram Judson, the translation and circulation of the Scriptures began even before he reached the country. The first portion of Scripture in any language of Burma was St. Matthew's Gospel, translated by Felix Carey, who in company with J. Chater had been sent in 1808 from his father, Dr. William Carey's Baptist Missionary Settlement at Serampore, to begin pioneer work in Burma. In 1811 they published a Burmese pamphlet containing Scripture extracts drawn from a manuscript version prepared by an Italian missionary at Ava. Then Carey translated St. Matthew's Gospel, of which 2,000 copies were published at Serampore in 1815, the first complete book of Holy Scripture in the Burmese language.

When Adoniram Judson reached the field in 1814, he began a new version of the same Gospel, which was published at Rangoon by the Mission in 1817. The next book issued was the Epistle to the Ephesians in 1821. Then with the aid of his colleague, G. H. Hough, he added by 1826, John, Hebrews, Epistles of John, and Acts, completing the New Testament in 1832. This was published by the American Baptist Missionary Union at Moulmein.

Then they started the Old Testament, beginning with the Psalter in 1834, which was followed by Vol. II. of the Old Testament (1 Samuel to Job) in the same year. Vol. I. (Genesis to Ruth) was published in 1835, and Vol. III. (Psalms to Malachi) completed the Bible in the following year. Judson's version soon became a standard work in Burma, and for almost a century it held the field alone. Many editions, both of the complete Bible and of portions, have been published.

As long as the Baptists were the only missionaries in the field, Judson's version, which contained definitely Baptist terms, was never questioned. But with the advent of missionaries of other Churches difficulties sometimes arose, not only because of the character of the translation, but also with regard to the supply of books. The first attempts at revision were begun about 1900, when a Committee, on which there were representatives of the S.P.G. and the W.M.M.S., met in Rangoon. The first result of this work was a revised version of St. Mark published in 1902. They continued to issue further portions of the New Testament in the following years.

Then in 1903 a most interesting new version was prepared by a Burmese Christian named Tun Nyein, a Government translator. This was an original translation prepared chiefly from the English Revised Version. Six years later an edition of Tun Nyein's version with slight corrections made by a Revision Committee was published by the B.F.B.S. One of the members of the original Committee, Mr. T. Rickard, S.P.G., died in 1903, and another, the Rev. A. H. Bestall, W.M.M.S., had left the country. The Revision Committee was reformed in 1914 by the inclusion of Saya George and the Rev. C. E. Garrad, both of the S.P.G., along with the Rev. W. Sherratt, Agent of the B.F.B.S. In twelve years this Committee completed a new translation of the whole Bible which was published in 1926.

Shan.

On both sides of the border between North-east Burma and South-west China the Shan tribes speak a language which belongs to the Tai group of the Siamese-Chinese family of Indo-Chinese languages. The editions are printed in the Shan character, which is rounded in form and is closely allied to the Burmese character. Here again the American Baptist missionaries were the pioneers. The first book of Scripture was the Gospel of St. Matthew translated by the Rev. J. N. Cushing and published at Rangoon in 1871. Mr. Cushing is really responsible for practically all the work that has been achieved in this language. After issuing the Gospels in 1880, he completed the New Testament in 1882 and ten years later he finished his version of the whole Bible.

Chin.

Linguistically there are two main divisions of Chin, Northern and Southern. The Northern includes the Kamhow, Sokte, Siyin, Thado-Kuki and Vaiphei dialects, but most of these are spoken by the Chins in the Bengal area rather than by those in Burma. The only version of Scripture in Northern Chin used on the Burmese side is St. Matthew's Gospel in Kamhow, the principal dialect of the Tiddim district. The version was made by the Rev. J. H. Cope and was published in 1915.

In the Southern dialect of Chin, St. Mark's Gospel, translated by the Rev. G. Whitehead, of the S.P.G., was published in 1921.

Karen.

The word " Karen " is the equivalent of the Burmese " Kayen " (signifying " aboriginal " or " barbarian "), a term applied to all tribes—except the Shans—occupying the highlands of Burma. Translations have been made in three dialects: Sgaw, Pwo and Bghai. American Baptist missionaries have prepared the versions in these three dialects. One of their first missionaries to the Karens was Jonathan Wade, who formed the alphabet, adopting Burmese characters, to some of which, however, he gave fresh values, while

others he modified by diacritical marks. When he retired in 1833, his colleague Francis Mason took up the work, and, with the help of a Karen Christian named San Quala, completed a version of the New Testament. After portions of this translation had circulated in MS., the whole was printed at the Tavoy Mission Press in 1843. After completing the New Testament, Mr. Mason proceeded to translate the Old Testament, which he finished in 1853. In 1874 the Rev. E. B. Cross began a revision of Mr. Mason's work. This was completed in 1896, and has frequently been reprinted. In 1921, by the kind permission of the A.B.F.M.S., in order to meet the needs of other Missions, the B.F.B.S. reproduced this Book, with the alteration of the word for " baptize " and its cognates.

Pwo Karen. Soon after the Sgaw Karen New Testament was finished, Pwo Karens themselves began to make versions in their own dialect. These were revised by Dr. Mason and Mr. D. L. Brayton. Matthew and Mark were published in 1852 and the New Testament about 1860. The Bible, completed by 1895, was largely the work of Mrs. A. T. Rose, Mr. D. L. Brayton and the Karen teachers, Kong-Louk and Myatthah. This Pwo Karen Bible also was, by the kind permission of the A.B.F.M.S., issued by the B.F.B.S. with alterations.

Bghai Karen. In addition to his work in Sgaw and Pwo, Dr. Mason also prepared versions in the third dialect known as Bghai or Bway, publishing the Gospels and Acts in 1857 and afterwards proceeding to the Epistles of James and John, Genesis and the Psalter in the following years.

Roman Catholics have also made a version of a Gospel in Karen. The Bible House Library possesses a copy of St. Matthew's Gospel translated by G. Conti, published at Toungoo in 1888.

Talaing.

In addition to the principal Karen languages, Talaing or Pegu, although chiefly spoken in Siam, is also used by about 175,000 people in Pegu and other coast-districts of Lower Burma. Here too the American Baptists have all the credit of Bible translation. An early version of the New Testament was made by Sarah Hall Boardman, before her marriage in 1834 to Adoniram Judson. In this task she received assistance from Ko Mam Bok, a Talaing convert, who translated from A. Judson's Burmese New Testament. In 1836 J. M. Haswell, of the A.B.M.U., reached Burma, and took over the work; and in the following year he supervised the publication of a Gospel Harmony which was published in 1837. By 1847 Mr. Haswell had completed the New Testament. Since then the Psalter has been prepared, principally from a version made in the middle of the nineteenth century by Ko Mam Bok.

Taungthu.

Taungthu, which is practically a dialect of Karen, is spoken over a wide district of the Shan Borderland, stretching from Taunggyi

to Thaton. A modified form of the Burmese character is used. The earliest translation was St. Mark's Gospel published in 1912. The version was prepared by the Rev. W. Sherratt, of the B.F.B.S., with the help of native assistants, one of whom, Maung Gyi, was baptized during the progress of the work. Latterly Mr. Sherratt had the assistance of another native called Tun Pe. The four Gospels are now in circulation.

Mawken.

Away down in the Mergui Archipelago a tribe of sea-gipsies, called Selunga, speak a language which is known as Mawken. The Rev. W. G. White, Anglican chaplain at Moulmein, with the help of Mawken assistants, translated St. Mark in 1913. This was published by the B.F.B.S.

Nicobarese.

In the Nicobar Islands there are several dialects, but only two, Nancowry and Car, possess portions of Scripture. Between 1768 and 1788 an attempt was made by the Moravian Brethren to evangelize the inhabitants of the Nicobar Islands. After twenty years of toil and hardship, during which no fewer than twenty-four missionaries laid down their lives, the mission was abandoned. In 1878 F. A. de Roepstorff, Assistant Superintendent of the Andaman and Nicobar Islands, while on furlough in Europe, visited Herrnhut, and there discovered, among the Moravian archives, manuscript vocabularies and a translation of almost the whole of St. Matthew's Gospel in the Nancowry dialect, prepared by the Nicobar missionaries a century earlier. These he deciphered, transcribed, and prepared for publication. The results of his work were published after his death by his widow, C. H. de Roepstorff, in 1884.

In several other Islands, known as the Car group of the Nicobar Islands, the Rev. G. Whitehead, of the S.P.G., assisted by John Richardson, a Nicobarese convert, translated the Gospels and Acts, which were published from 1913 to 1926.

BIBLE DISTRIBUTION

The circulation of Scriptures in Burma has varied considerably during the last twenty-five years. In the War period and thereafter, the figures reached almost 120,000, but for the last four or five years there have been many special difficulties and the reports show somewhere between 70,000 and 80,000. In addition to the languages definitely Burmese, a number of Books, which really belong to the Bengal and Southern India area, are sold by the Bible Society in Burma. These include Tamil and Telugu in considerable numbers, as well as portions in different dialects of Naga. It is interesting also to note that no fewer than 2,400 Bengal, 1,400 Oriya and 1,300 Urdu Books were circulated last year.

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